

*One Shilling and Sixpence.*

# China's Millions

1891.

EDITED BY

J. HUDSON TAYLOR,

M.R.C.S., F.R.G.S.

*Illustrated.*

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LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS.

CHINA INLAND MISSION, 4, PYRLAND ROAD, LONDON, N.

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*Yours affectionately in Christ  
J. Hudson Taylor.*

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J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.



YOH-CHAU FU, HU-NAN PROVINCE.

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## Frontispiece.



# CHINA'S MILLIONS.



PUPILS OF WESLEYAN MISSION BLIND SCHOOL AT HANKOW.

## Blessed Adversity.

By J. HUDSON TAYLOR.

*"The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD."*—Job i, 21.

**I**N several meditations on the first Psalm we have dwelt on "Blessed Prosperity." But all God's dealings are full of blessing: He *is* good, and doeth good, good only, and continually. The believer who has taken the LORD as his SHEPHERD, can assuredly say in the words of the twenty-third Psalm, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD for ever;" or, taking the marginal reading of the Revised Version, "Only goodness and mercy shall follow me." Hence, we may be sure that days of adversity, as well as days of prosperity, are full of blessing. The believer does not need to wait until he sees the reason of God's afflictive dealings with him ere he is satisfied; he *knows* that all things work together for good to them that love God, and that all God's dealings are those of a loving Father, who only permits that which for the time being is grievous in order to accomplish results that cannot be achieved in any less painful way. The wise and trustful child of God rejoices in tribulation, "knowing that tribulation worketh patience," experience, hope—a hope that "maketh not ashamed; because the love of God is shed abroad in our hearts by the HOLY GHOST which is given unto us."

The history of Job is full of instructiveness, and should teach us many lessons of deep interest and great profit. The veil is taken away from the unseen world, and we learn much of the power of our great adversary, but also of his powerlessness apart from the permission of GOD our FATHER.

In the 8th verse of the 1st chapter, God Himself bears testimony to His servant: "that there is

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none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil; and in the 2nd chapter and 3rd verse, He repeats the same testimony, adding: "still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause." Stronger testimony to the life which God's grace enabled Job to live can scarcely be imagined: the chastisement that came upon him is declared to have been without cause so far as his life and spirit were concerned. Let us thank God that the same grace which enabled Job so long ago to live a life that pleased God and received His repeated commendation, is unchanged, and that by it *we* may also live lives that will be well-pleasing to Him with whom we have to do.

Satan would very frequently harass the believer in times of sorrow and trial by leading him to think that God is angry with him—that this is a punishment for some unknown offence, and many of the comforts and consolations that might otherwise be enjoyed may thus be clouded. Do we not rather see from the Word of God that He is like a glad Father, delighting to be able to encourage a strong healthy son to undertake some athletic feat which will entail arduous effort and careful training? Or, to stimulate him to prepare for a difficult literary examination by a prolonged and toilsome course of study, knowing he will obtain honours and permanent advantage from his attainments? So, our Heavenly Father delights to trust a trustworthy child with a trial in which he can bring great glory to God, and through which he will receive permanent enlargement of heart, and blessing for himself and others. Take the case of Abraham: God so thoroughly trusted him, that He was not afraid to call upon His servant to offer up his well-beloved son. And here in the case of Job, it was not Satan who challenged God about Job, but God who challenged the arch-enemy, the accuser of the brethren, to find any flaw in his character, or failure in his life. In each case grace triumphed, and in each case patience and fidelity were abundantly rewarded; but more of this anon.

The reply of Satan is noteworthy. He does not need to ask "Which Job?" or "Where does he live?" He *had* considered God's servant, and evidently knew all about him. How came it that he was so well acquainted with this faithful man of God? It may have come about in this way: those subordinate spirits of evil who are evidently under the control of Satan, had in vain tried ordinary means of temptation with the patriarch. Probably reporting their want of success to some of the principalities and powers of evil, these likewise had essayed their diabolical arts, but had not succeeded in leading Job to swerve from his integrity. Last of all, the great arch-enemy himself had found all his own efforts ineffectual to harass and lead astray God's beloved servant. He found a hedge around him, and about his servants, and about his house, and about all that he had on every side—an entrenchment so strong that he had been unable to break through—so high that, going about as a roaring lion, he had been unable to leap over, or to bring disaster within the God-protected circle.

How blessed it must have been to dwell so protected! The work of Job's hands was prospered—his substance increased in the land, and he became the greatest as well as the best of all the men of the East. For in that day God manifested His approval largely, though not solely, by the bestowal of temporal blessings.

Is there no analogous spiritual blessing to be enjoyed now-a-days? Thank God, there is. Every believer may be as safely kept and as fully blessed, though, perhaps, not in the same way, as Job—may be delivered from the power of the enemy, and preserved in a charmed circle of perfect peace. The conditions are simple, and are given us by the Apostle Paul in the 4th chapter of Philippians, v. 4-7, "Rejoice in the LORD always. . . Let your moderation [your gentleness, or yieldingness] be known unto all men. The LORD is at hand." Not *your* "power of resistance of evil," and of "maintaining your own rights," but your spirit of yieldingness, believing that the LORD will maintain for you all that is really for your good; and that in any case, He is at hand, and will soon abundantly reward fidelity to His command. And lastly, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through CHRIST JESUS." How is it that believers so often fail to enjoy this promised blessing? Is it not that we fail to be anxious for *nothing*, and to bring *everything* by prayer and supplication with thanksgiving before God? We may bring nine difficulties out of ten to Him, and try to manage the tenth ourselves, and that one little difficulty, like a small leak that runs the vessel dry, is fatal to the whole; like a small breach in a city wall, it gives entrance to the power of the foe. But if we fulfil the conditions, He is certainly faithful, and instead of our having to keep our hearts and minds—our affections and thoughts—we shall find them kept for us. The peace which we can neither make nor keep, will itself, as a garrison, keep and protect us, and the cares and worries will strive to enter in vain.

(To be continued.)

## Mr. Hudson Taylor in Australasia.—Tasmania.

### EXTRACTS FROM A LETTER OF PASTOR G. SOLTAU.

**LAUNCESTON.**—On Tuesday, September 16th, Mr. Hudson Taylor, Mr. M. Beauchamp, and Mr. Whitehouse arrived in this town from Melbourne. Their coming has been looked forward to with an immense deal of expectation as some of us who knew them in England were anticipating a great deal of pleasure from a renewal of happy intercourse with them. Much prayer had been made that their visit might be a means of spiritual blessing to the Churches in this colony, and our prayers have been abundantly answered.

On their arrival they drove to Mount Pleasant, the home of Mrs. Henry Reed, and were heartily received. In the evening we held a welcome meeting in the Mission Church. A large company of friends had been invited to tea in the schoolroom, drawn from all the Churches—office bearers, Sunday School teachers and local preachers. Thus we got a company of workers together, who might be supposed to be more or less in sympathy with the work of God abroad. Most of the ministers were also present. After tea and social talk we adjourned to the large building, where about seven hundred had assembled, and a most interesting meeting followed. The impression produced was very marked, and we felt that a great stir had already commenced in the minds of many of the people as to the claims of the heathen on the help of the Church.

#### HOBART.

On Wednesday I accompanied them to Hobart. Mrs. Fagg, formerly a missionary in Fuchow, China, in connection with the C.M.S., received and entertained us in her house. Mrs. Ahok, who recently visited the United Kingdom, was won to Christ in Fuchow by Mrs. Fagg, when she was Miss Foster.

After dinner, on Thursday, we proceeded to Government House, where Lady Hamilton had invited a company of her friends to hear the missionaries speak. Some eighty had assembled in the ball-room, and the chair was taken by Canon Banks-Smith, a good old clergyman. Lady Hamilton expressed herself as being very much pleased with the visit, and said how sorry she felt not to see more of our friends, as their stay was so short. In the evening we had a meeting of five hundred in the Temperance Hall, at which all classes were represented.

On Friday we had two meetings, afternoon and evening, in the Temperance Hall. At the first there were one hundred and fifty, and at the second four hundred present. The interest was maintained throughout, and many were much stirred to think and pray about China. To almost all, the whole subject was new, and the effect of the incidents as told by the two speakers was very manifest. Hobart is a very difficult place to rouse over any subject, and these were exceptionally good meetings in consequence. To-day I have heard of £30 sent in, and of three candidates offering themselves.

#### LAUNCESTON.

On the Saturday we returned to Mount Pleasant. A party of nearly a hundred had responded to Mrs. Reed's invitation to a drawing-room meeting. The meeting was held in the large room, known as the Chapel, which had been prettily arranged for the occasion. A very deep interest was created. God has opened up doors wonderfully, and permitted a great change to come over

many minds as to things religious. We cannot be too thankful for all that the last few days have brought to us. The evening was spent quietly, affording much needed rest.

Sunday proved a very full day. The Wesleyan Church was well filled in the morning, and Mr. Taylor spoke with much power on Genesis xxii. In the afternoon at our

#### OPEN-AIR MEETING AT THE CATARACT GORGE,

Mr. Beauchamp addressed a crowd of some hundreds for thirty-five minutes; then I spoke, also Mr. Whitehouse and Mr. Burgess, a candidate for China. We had good attention all through, and God blessed His Word by giving us one soul on the hill-side, letting us know, also, of others anxious to find the SAVIOUR. It was nearly five when we finished, and the large crowd began to melt away.

In the evening Mr. Taylor occupied the Memorial Church, while Mr. Beauchamp went to Christ Church (Congregational). We had an old-fashioned congregation, nearly every seat occupied,—not less than fourteen hundred present. Mr. Beauchamp had a small congregation to address, and not a very enthusiastic one either.

Monday evening was devoted to the claims of the mission to the Chinese in the Colony. A number came together to the annual tea, the meeting being held in the Wesleyan Church, which was crammed to the doors, a thing quite unusual on a week-night for any kind of meeting. Mr. Beauchamp had a meeting elsewhere. At Mount Pleasant, Mrs. Reed entertained a company of bank clerks and other gentlemen.

In the evening of Tuesday we repaired to the Mission Church for

#### THE FAREWELL MEETING.

About five hundred were present, and we were given two very earnest addresses, full of illustrations, stirring our hearts once more to prayer and effort on behalf of the perishing millions. Many lingered for a final hand-shake, and an expression of thanks for all the words of help received.

In all thirteen meetings have been held, which have brought forth several candidates for China, though how many are likely to be accepted remains to be seen. The stir through the town has been remarkable, and many are now rejoicing in a deeper, fuller spiritual life than they had ever before enjoyed. I, personally, am truly thankful to God for sending His servants here; they have brought so much of His presence with them, and have so greatly stimulated faith and courage.

Our friends left us the next morning for Melbourne, having planned meetings in Geelong, Ballarat, Adelaide, and Melbourne, winding up with a series of meetings in Sydney, whence they will sail for China with such as may be found ready and equipped for the work there. We are hoping to send a small band to join them, and shall thus inaugurate the departure of the first missionaries from Tasmania.

We have seen in a marked way the value and blessing of Miss Mary Reed's meetings held when she arrived home. Her work has stirred up the people, and prepared them to give this hearty welcome to our friends from China. She hopes to return to China with Mr. Taylor and take up work in some part of the field, other than her old sphere of labour. She is stronger—her health being in a measure re-established.

## CHEH-KIANG PROVINCE.

## Fruit After Many Days.—The Story of Yu Yuh-shan.

By A. W. DOUTHWAITE, M.D.

DURING the T'ai-ping rebellion, an officer named Yu Yuh-shan, in the service of the Imperial Government, was stationed in Ning-po, in command of a company of soldiers, and while there was attracted by the preaching of the missionaries. How much he understood of Christian doctrine I am unable to say, but what he did understand made a lasting impression upon his mind. At the close of the rebellion the Imperial army was, to a large extent, disbanded, and Captain Yu, being one of the officers whose services were no longer required, was cashiered—or, more probably, dismissed *without cash*, as is the usual custom—and had to seek other employment. Having the misfortune to be a scholar, it was *infra dig.* to work at any trade; so he purchased a few medical works, studied the ancient methods of writing prescriptions, put on the indispensable spectacles, and commenced practice as

A FULL-FLEDGED PHYSICIAN!

He was naturally very religious, but having no faith in idolatry, he joined a sect of reformed Buddhists, who oppose image worship. Yu had that true missionary spirit, so rarely met with in China, which makes a man fearless in trying to compel others to believe what he himself knows to be true. His religion was everything to him, and believing with all his heart the doctrines of the sect he had joined, he asked permission of the chief men to go forth as their accredited agent, and win converts wherever he could. He received *no salary*, but travelled on foot, and lived on the food given him as he went from house to house preaching his new doctrine. His earnestness, coupled with his gentlemanly bearing, carried conviction to the hearts of the people wherever he went, and ere long he had enrolled the names of thousands of converts in all parts of CHEH-KIANG province, and over the borders of KIANG-SI. He continued this itinerant work for several years, and then settled in the city of Kin-hwa, and resumed his medical practice.

In 1875 I opened a mission station in Kin-hwa, and Dr. Yu, who had not forgotten what he had heard in Ning-po fifteen years before, attended regularly the Gospel services held there every day. After about a year's careful study and inquiry, he became convinced of the truth of Christianity, asked to be baptised, and was

RECEIVED INTO THE CHURCH.

Several months after his conversion he was taken ill. I invited him to come to me for treatment in the city of Kiu-chau, three days' boat journey from his home. So far he had manifested none of the zeal in the cause of Christianity which had characterised him as a Buddhist missionary, but during his sickness his old aggressive spirit was roused within him, or rather, the Spirit of God so stirred his soul to enthusiasm that, before he had fully recovered, he requested me to send him forth as missionary to the adjoining province of KIANG-SI.

I well remember his earnest entreaty to be allowed to go, "For," he said, "I have led hundreds on the wrong road, and now I want to lead them to the way of truth: *let me go. I ask no wages, nor do I want any of your money; I only want to serve JESUS.*"

I, of course, sent him away gladly, and as he was too old and feeble to walk, I gave him a little money to defray his travelling expenses.

Three weeks later he returned, bringing with him one of his former converts, a stout, jolly-looking old farmer, named Yu Liang-hyi, who seemed almost wild with delight at having, as he said, "found the truth, after

SEARCHING IN VAIN FOR FORTY YEARS."

The old man stayed with me several days, and then begged to be baptised before returning home. At first I declined to receive him into the Church, as I knew so little about him; but he pleaded so earnestly, saying that he was "an old man, and would never be able to make such a long journey again," that I yielded, and baptised him. Six weeks later he turned up again, accompanied by *six of his neighbours*, men who showed plainly that they were earnestly seeking for something that would satisfy their souls, as their own religion utterly failed to do. I entertained and instructed them for several days, then sent them back to their villages to tell others what they had learned. They were subsequently baptised, and through their efforts *nine others*—men and women—were led to trust in CHRIST, while I had charge of that work.

It was not to be expected that the devil would allow such a work to go on unhindered, and it is sad to have to relate that the farmer Yu Liang-hyi, who had been so earnest in seeking the salvation of others, and had even built a small chapel at his own expense, became a backslider, and is still, I am informed, kept out of fellowship.

But to return to our devoted missionary, Yu Yuh-shan. Having fully recovered his health, he started on another journey into KIANG-SI, and while on the road leading over the borders, fell in with a young man named Tung, a well-to-do farmer, of T'ai-yang, near the city of Yuh-shan. He was evidently a *kind-hearted fellow*, for he volunteered to assist the old doctor in carrying his bundle of bedding. Our friend Yu, always ready to speak a word for his MASTER, urged the young man to give up idolatry, and to trust only in CHRIST for salvation; and ere they parted he gave him a New Testament, with a request that he would read it carefully.

Yu stayed in the village of Sing-keng, and Tung proceeded to his home in T'ai-yang, forty *li* further on; but the words he had heard so impressed him that he frequently gave up a whole day to visiting the old missionary during his stay in Sing-keng.

Nine months afterwards I visited T'ai-yang, and was overjoyed to find that Mr. Tung had so effectually *proclaimed what he knew* of the Gospel that many of his neighbours were nominally Christians, and had

GIVEN UP IDOLATRY.

I remained in the village five days, dispensing medicines during the day, and preaching to large and attentive audiences every night. While there the brother of my host, a youth about nineteen years old, informed me that he was about to be married, but that both he and the bride, with their families, desired a Christian marriage ceremony, for they would have no more idolatrous practices. I consented to marry them, and the rite was performed in the presence of a large assembly of onlookers.

During the year following my visit to T'ai-yang, I baptised *fifteen converts* from that village, and when I was compelled by failing health to leave that district, my successor, Mr. (now Dr.) Randle, opened a preaching hall in the city of Yuh-shan, to which the converts went weekly for assembled worship. I am informed that there are now about seventy communicants in connection with that church, though many of the first converts have died.

Our friend Yu Yuh-shan has long since gone to be with the LORD, whose service was his delight; but the seed he sowed is still springing up and bearing fruit.

I have told this story, not because of any direct connection with Medical Missions, but that others may be encouraged by the facts narrated, as I have been, to per-

severe in the glorious work of preaching "CHRIST and Him crucified," however few may apparently believe our report, and even though we may never see the results of our labours.

Our brethren who were preaching in Ning-po thirty years ago—most of them now with CHRIST—never knew that among their stolid, indifferent hearers was one who was eagerly drinking in every word they said, and who was God's "chosen vessel" to carry the news of salvation to the regions beyond.

We need reminding frequently of the words of Solomon and their spiritual significance: "In the morning show thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

## Progress at Wun-chau.

FROM MISS BARDSLEY.

WUN-CHAU, September 19th.—Last Lord's day five persons were baptised here: three women and two boys; you will be interested to hear a little about them. They are all country people, and came in a few days earlier to enable Mrs. Stott and the pastor to see something of them. The youngest of the women is nineteen; she has been a Christian for about three years; her father and brother are also Christians. All who knew her spoke well of her consistent life, and Mrs. Stott was very pleased with her.

The other women are aged, being sixty-seven and seventy. One of them is blind, and her remarks about the LORD JESUS loving the blind were most touching. She has no husband nor child, and lives with a nephew. She gave him one hundred dollars on going to him, which should keep her for life, but his family are not kind to her, and the poor old woman has a hard time of it. Mrs. Stott would like to have her here in the "Old Widows' Home," and will do so if her nephew will give her a certain sum each month to keep her in clothes. Mrs. Stott sent for her on Saturday afternoon to have a little talk. On coming into the room the woman knelt down, not knowing any one else was present, and thanked God that He loved blind people; it had made her very happy. She also thanked Him for saving her through the blood of CHRIST.

Mrs. Stott asked her when she first heard the Gospel; she replied, "Last year, in the ninth month, I heard that God would receive the blind and lame, and no one else wanted them." "Are you a sinner?" was the next question, and the reply came, "I have committed many sins, but now they are all gone."

"How?" "JESUS washed them away in His own blood."

"What induced Him to shed His blood?"

"He loved us and wanted to take us to heaven."

"Suppose God were to call you away to-night, where would your soul go?"

"To heaven." "Why?" "Because JESUS saved me."

I would like to give the answers of one of the boys when examined by the pastor, Mr. Tsiu. They are such bright lads, and their answers were very pleasing to all.

"When did you first believe?" asked the pastor.

"Last year in the ninth month."

"What is the LORD JESUS to you?"

"He is my SAVIOUR."

"Where does God live?" "In my heart."

"Where besides?" "In heaven."

"By what means did CHRIST save you?"

"He died on Calvary's cross for me."

"And after that what did He do?"

"He rose again on the third day."

"What is it to believe in the LORD JESUS?"

"It is to be a new creature."

"Are you a new creature?" "Yes."

"What evidence do you give of this?"

"Before, I used to curse and swear and quarrel with other boys; I don't do that now."

"Suppose you were to die to-night before you were baptised, where would your soul go?" "To heaven."

"Will baptism save you?" "No."

"What, then, is the use of it?"

"It is to show that I have been saved."

"Could you get to heaven by your own merit?"

"I have no merit."

"You are young and may have to endure much persecution for CHRIST's sake; what then?"

"I would endure it."

"But suppose the devil comes and tempts you, telling you to do and say wrong things, and that it was no use to depend on CHRIST—what then?"

"I would pray and ask GOD to hold me up."

I thought this was grand for a lad of fourteen or sixteen, who had not until last year even heard the Gospel message.

Mrs. Stott was so pleased with these converts in every respect that she has kept them here for a few weeks, in order to give them more instruction in the Scriptures, and have them taught the Romanized Colloquial. They are kept quite busy. After the Bible-reading in the morning, they go to one of the teachers, who is helping them to read the hymns and gospels in the Character. They practise alone in the afternoons, and in the evenings I give them a Romanized lesson, and find them very apt scholars.

Mr. Soothill [Methodist Free Church] is translating the four Gospels and the Acts into the Colloquial. We trust they will be printed in a few months, and are anxious that the people should learn to read so as to be ready for them. It will be a splendid thing to have the Scriptures in their own dialect.

Sunday morning the chapel was crowded, the country Christians having come in to remember the Lord's death. The five were baptised before the usual service began. It was a heart-stirring sight to see those two old women of sixty-seven and seventy, who are just on the brink of the grave, confessing the LORD JESUS, and the three young ones just beginning a life in His service; and again one realised that it is "the Gospel that is the power of GOD unto salvation to every one that believeth."



Nothing touches the heart like the story of the Cross ; we have noticed this very specially the last few weeks, as Mrs. Stott has been speaking to the women. Her subjects have been "The Blood," "The Burnt Offering," etc. As she has dwelt on the sufferings of CHRIST the tears of the women have fallen. There was a very large class on LORD'S Day afternoon, I counted ninety-four or ninety-five. The room would not hold them, though they were very closely packed, so some sat outside. I often wish you could see them ; their attention is riveted and their faces are a picture. As soon as the class is over, if there should be an absent sick one, a number will take their books and go off to read and pray with her.

On Tuesday there was an all-day meeting at Mr. Soothill's house for the native preachers. We trust it is the first of many such meetings, and that there may be great spiritual blessing. They are to be held every two months (D.V.), one time here, and the next at Mr. Soothill's. Mr. Grierson's preachers will attend them, also the voluntary

preachers. Twenty-six assembled on Tuesday, all belonging to this district. There were a good many prayers, nearly all referring to the time, nearly twenty years ago, when Mr. Stott came all alone, and there was not a Christian in the district, and thanking God for the numbers there are now. Mr. Soothill gave an address.

In the afternoon Mrs. Stott spoke, and after more prayers, many of the brethren said a few words. It was good to see twenty-six of the LORD's servants thus gathered many of whom give their time and strength to His work.

We are praying for blessing in the school just now. Some of the Christians are cold-hearted, and others we long to see born of the Spirit : they know the plan of salvation quite well, but as yet it has no power over their hearts. Please join us in prayer for them.

We have been praying for some of the Christians, because they had become cold-hearted and dissatisfied, and had ceased to attend the services. They came back last week and seem revived.

## Visits to the Cheh-Kiang Stations.

EXTRACTS FROM THE DIARY OF MISS GUINNESS.

HANG-CHAU TO SHAO-HING.

NOT far from the city of Hang-chau is situated what may well be called the "Venice of China"—Shao-hing, an important city commanding the wide and populous plain of the same name. I took the opportunity of visiting this place, accompanied by Wu-nai-nai, a Bible-woman now in connection with the C.M.S., one of the earliest converts after the arrival of the *Lammermuir* party.

In the lovely evening sunlight we pass over the wide-spreading open country. Beautiful ! and how refreshing ! The blue-grey distant hills, the wide, quiet, rippling river, the smooth, sandy beach by which we approach it—so inviting for a gallop,—the fresh, evening breeze after the long hot day in a close city street—all so delightful and calm ! We reach

THE FERRY-BOAT,

already crowded with passengers, and are carried on board, sedan-chairs and all, and let down into the shallow hold, the poles of the chairs supporting them on the level deck.

Thus we cross the wide river, Ts'ien-t'ang, and all our fellow-passengers gathering about us, dear Wu Nai-nai keeps them interested with the sweet Gospel story, which she tells right well and earnestly.

Landed on the further shore, we make our way over another stretch of sand up to the high, good, level road that runs between the rice-fields and low-lying cultivated lands on either side.

We are borne swiftly along—our men are on their homeward way—and pass many a pretty clump of feathery bamboo, little groups of cottages by the wayside, merry children at their play, tired travellers resting on the banks, and some sleeping. And now we have reached the little river, and the boats that are to take us to Shao-hing. One, we find, is just starting and, having still room for us, we step

ON BOARD.

The boat has a level deck its whole length. Part of it is covered over with straw matting, fastened to bamboo rods which are bent round in a semi-circle, making a sheltered place within something like a long narrow tunnel. Here the passengers have just room to sit upright, cross-legged, on the deck, and here we sleep at night. As soon as we are on board they start, we sitting on the front of the boat, under the end mat of all.

We are quietly moving down the stream now, and it is getting dusk. The green banks and drooping trees are still beautifully reflected in the clear water below, while above in the purple evening sky the stars begin to shine out. And now the moon rises full and clear ; I can almost see to write by her light. Oh, the delicious quiet of the cool night, the gloaming on the river, and the fresh breeze !

We enter the western water-gate of the city of

SHAO-SHAN,

passing under its massive wall through a tunnel-like passage, seeing in the darkness the bright reflection of the lanterns and city lights in the stream beyond. Here are crowded tea-shops with their backs towards the river, and open houses lighted within.

In this city also there is a chapel, and the few Christians are cared for by Mr. Nying, our native pastor in Hang-chau.

Dear old Wu Nai-nai has finished her earnest conversation with our fellow-passengers ; she has been faithfully preaching CHRIST to them all, and now she suggests that we might as well settle down for the night. This very simple process is soon accomplished : we just lie down as we are upon the flat deck ; I have a little pillow, and one shawl makes a very comfortable covering. The best of it is the beautiful view one can get of the glorious starry sky.

Next day.—Early morning on the river, bright sunlight, already hot. One by one we wake up, after a somewhat restless night, and prepare to reach the now not-distant city. We pass under two very narrow bridges across the stream, close together, and now we are within

SHAO-HING, THE "VENICE OF CHINA."

In the early summer of 1866 this city was visited by Mr. Stevenson, then recently arrived in the country, and Mr. Meadows, who had been working in the neighbouring centre of Ningpo for some four years. During that first visit Mr. Stevenson wrote of Shao-hing that it was "a large city, with no preacher of the Gospel, and not a single Christian, as far as we know." A house was rented and put in order, and work at once commenced by Mr. Stevenson himself, who for many years continued it with

much blessing. He was succeeded by Mr. and Mrs. Meadows, who still labour in the city and district.

The few days spent at Shao-hing were full of interest, although the weather was so intensely hot that we could not go out, except a little in the evening.

Mr. Meadows, as superintendent of the C.I.M. stations in Cheh-kiang, had been called away to a distant part of the province on business. But Mrs. Meadows, and indeed the whole family party, seemed so deeply interested in the work, and full of information about it, that the time passed most profitably in listening and in asking them questions.

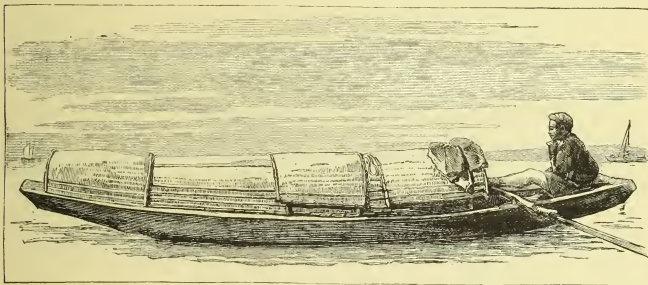
Sunday was a delightful day, a large number of the Christians gathering to the services, conducted by one of the native preachers. Many, however, were absent in consequence of the serious epidemic of fever, which is everywhere carrying off numbers of people. In some cases whole families were all down with it at the same time. The girls' school, managed by Miss Meadows, was just breaking up for the summer holidays, the dear children going home to their parents and friends for a time.

We found it very pleasant, in the cool of evening, to take boats from our very door and explore the curious, intricate, endless waterways of this great and wonderful city. The boats used for this purpose are comfortable and characteristic, long, low, and narrow, and painted

black from prow to stern. Some have a good deal of carving and gilding about them, and beautifully coloured little pictures all along the outer side above the water. They are covered in from end to end with rounded black straw mats, very strong and handsome; and these can be pushed aside at will, to admit of stepping in or out, for they are cleverly arranged to overlap one another, and are very light. Once inside, you sit comfortably down upon the flat bottom of the boat and may watch with interest the proceedings of the ingenious oarsman in the stern who rows you rapidly along, using his feet as well as his hands, and all at the same time! [See Illustration, below.]

Besides the church under the care of Mr. Meadows, there are other Christians in the city, connected with the C.M.S. and the American Baptist Missionary Union. The former body sustained recently a serious loss in the removal of Rev. J. D. Valentine, who so long and faithfully laboured here and all over the great and populous plain.

Time would fail me to tell of all the matters of interest connected with even the few days I had the privilege of spending in Shao-hing; and of the great kindness received there, which makes the visit pleasant indeed to recall. Travelling by night, this time alone with my good Wu Nai-nai in a little foot-boat, we reached Hang-chau again in good time to prepare for starting the next day to visit the inland stations of the province.



"FOOT-BOAT," USED IN NORTH CHEH-KIANG AND SOUTH KIANG-SU.

#### UP THE TS'EN-T'ANG RIVER TO THE INLAND STATIONS.

Being bound for the neighbouring province of KIANG-SI, we took a south-westerly direction from Hang-chau, following the course of the lovely Ts'ien-t'ang River. Having a woman-servant with us, Miss Littler and I took passage on one of the ordinary river-boats, and we hurried a little to get off early, as the captain had promised to start as soon as we came on board.

July 2nd, 6 p.m.—Just starting,—really off at last! We have waited here on board since yesterday morning at ten a.m.—two whole days and a night! One of our fellow-passengers certainly expressed our feelings as well as his own when he exclaimed just now that it was truly a "punti si" (a native affair)! A delicious breeze is blowing, so that for the present, though the boat is so crowded, we have plenty of fresh air.

What a strange and primitive mode of travel it is! We

are quite thirty passengers on board, mostly men, and there are only fourteen regular berths; the rest will sleep I suppose on the floor, wherever they can, the boat being just like a big barge, about sixty feet in length, with a flat deck from end to end. The central part is roofed in with a circular bamboo covering, open at both ends to the front and back decks, and is about ten feet high in the middle. A passage some six feet wide runs down the centre. On either side of the passage the berths are ranged, not at all unlike stalls in a stable. They are just divisions in the sides of the boat, some four feet wide by five feet long, and raised a foot or two from the floor. In these raised alcoves, stalls, or boats—no one word can really describe them—we and our belongings are stowed away, a curtain in front (if you have it) to shut one in, affording the only privacy obtainable. [See Illustration, p. 10.]

Up the Ts'ien-t'ang Kiang we pursue our journey for many days, detained a good deal by a head wind and rapids and shallows. The beauty, and in some places even grandeur, of the scenery reaches a climax in the celebrated pass of the Chih-li-lung. Here the river rushes through a fine mountainous gorge of some twenty miles in length, and exceedingly beautiful are some of the views one gets, passing slowly up the different rapids which abound. Above the Chih-li-lung lies the busy commercial city of Lan-k'i, where we are to exchange our passenger boat for a craft of lesser pretensions, which will take us to the city of our destination, Kin-hwa Fu.

#### LAN-K'I.

We are now nearing Lan-k'i in the bright closing of another long, hot day. The white buildings of the busy city lie outstretched at the foot of the low green hills in front of us, which seem here to have taken the place of the mountainous heights of the Chih-li-lung.

Just at this time, twenty-three years ago, Mr. George Duncan (C.I.M.) paid a visit to this very city; and here, alone for the first time among the Chinese, he spent several weeks studying the language and the lives of the people.

Some of our fellow-passengers are going ashore, and are therefore putting on garments one by one, becoming so grand in the process as to be hardly recognisable!

Early next morning we were proceeding on the way to Kin-hwa, passing up a little side stream (or branch) which delighted us all the way with the beauties of its course.

#### KIN-HWA.

In the cool of the evening we reached our destination, but it was too dark then to make out anything of the place, so we decided to remain on board until morning. As soon as it was light we were up and ready to go on shore, and very interesting it was to make the acquaintance of the new city on its first awakening to a new day.

Such a clean, pretty, pleasant little place—steep streets rising every here and there into regular flights of broad shallow steps, nicely paved and wide for a Chinese city, plenty of handsome carving about the substantial stone buildings, clean and pleasant-looking shops and houses, and most lovely views, whichever way we turn, of mountains near and distant.

Well placed upon one of the busiest streets we found the nice little C.I.M. mission-hall, and passing through this came to the courtyard and house behind. Here a warm welcome from dear Mrs. Langman and Miss Voak made us feel quite at home at once, and we soon found ourselves seated at their breakfast-table and learning about the work in the city and neighbourhood.

Besides the C.I.M. missionaries, Kin-hwa Fu is so fortunate as to possess a well-worked station of the A.B.M.U. under the care of our former Harley House student, Mr. J. Adams, with Mrs. Adams and their family, who have long been resident in the city. At

#### YUNG-K'ANG,

which is not far away, Mr. Wright, of the C.I.M., seems to be greatly blessed in his earnest efforts in that important centre. A prosperous little church is gathered there already, and there is promise of much blessing in the near future.

We spent one Sunday in Kin-hwa Fu, and I was very much interested in being present at morning service in both the chapels, one being held a little later than the other. Many of the Kin-hwa Christians seem to be earnest, intelligent men.

All too soon the time came for us to leave the kind friends who had made our little visit so pleasant. Mrs. Langman, with her husband, and Mr. Wright, who had then returned from a journey, accompanied us to the boat,

and with a fair wind we set sail for Kiu-chau Fu. This important city is the governing centre of the next prefectural district, on the western border of Cheh-kiang.

It was towards evening when, after two or three days' journey up another lovely little river, we drew near the busy city of Kiu-chau; our big boat for some reason could not come up close to the gates, so we, with all our belongings, were put into a little skiff and drawn up the last remaining mile or two of shallow water, the boatman wading most of the time in the stream itself.

#### KIU-CHAU.

The city with its massive wall looked imposing in the evening sunlight. It stands high above the river, long flights of steep steps leading up to its frowning gates, through which the ceaseless tide of human life flows on, year in, year out. Slowly making our way through the thronging streets we reached at length the "Je-su Tang" (Jesus Hall) on one of the somewhat less busy thoroughfares; and found a very kind and hearty welcome from Mr. and Mrs. Thompson, of our Mission, one of the earliest of our Harley House students of other days. Very interesting to me was all that I could see and hear of his good work in this city.

The weather being exceedingly hot, we were unable to visit the out-stations, or even the Christians in the city; but we saw a goodly number of them when they all assembled on Sunday for the Communion service. In addition to the work of the chapel, Mr. Thompson has a nice little shop on one of the busiest streets, where books and medicines are sold, and the Gospel preached every day. So well is this little medicine shop managed, that it is quite a paying concern, the profits of which go into the mission fund.

One day's boat journey from Kiu-chau brings us to

#### CH'ANG-SHAN,

our next station, which is situated, as its name indicates, among the mountains. We were fortunate enough to get a large passenger boat to ourselves, and as we had a fair wind most of the time, the seven boatmen were not very busy, and could all listen to the sweet Gospel story as they sat resting now and then, and we tried to make it plain. But at other times how hard they had to work, poor fellows, in the constantly recurring rapids!

In the long, lovely summer evening, and the cool that comes at the close of the day, we draw near the city. The clear, dark, rippling river, the cool breeze, the green leafy banks, and low line of hills all along the water's edge, and behind the beautiful, shadowy mountains,—how lovely it all is! This is just the last little bit of our pleasant river journey from Hang-chau.

At Ch'ang-shan we spent a most interesting Sunday with dear Miss Byron and the native Christians. I was specially interested in the women,—such a nice bright earnest set, many of whom could read. We had a delightful class with them in the afternoon, and Miss Byron took me to see several in their own homes.

The next stage of our journey had to be made by sedan chair, and brought us to

#### PEH-SHIH-KIAI,

situated high up amongst the lovely hills and valleys that form the watershed between the provinces.

A happy Sunday spent with Miss Littler and the Christians at Peh-shih-kiai was the closing experience of our eight eventful weeks of travel in CHEH-KIANG; and on the following day, reluctant though we were to part, preparations had to be made for my onward journey to the important city of Yuh-shan, a busy place half a day over the border, at the head of the Kwang-sin River, KIANG-SI.



MR. MEADOWS, speaking at the prayer meeting at Shanghai, gave the following as his reasons why the work in CHEH-KIANG should come to the front:—It is the oldest, has most converts, other provinces employ CHEH-KIANG men as preachers, Missionaries from CHEH-KIANG commenced the work in other provinces, and the CHEH-KIANG converts contribute most. Our esteemed brother will notice that before we had seen his remarks we had brought his province to the front. We hope that on the next occasion we may have something to insert from his pen. Our purpose is, as far as we can, to give all the information we have from each province in turn.

Since writing the above, and just as we are going to press, the melancholy tidings reaches us that Mr. Meadows lost his wife through influenza on November 2nd or 3rd. We hope for fuller particulars by next month. Our brother may be assured of our deepest sympathy.

## YUN-NAN PROVINCE.

### Patient Continuance in Seed-Sowing.

FROM OWEN STEVENSON.

THIS remote province seems to claim its place here, although we much regret that the accounts of the work given are not of more recent date. No further correspondence is at present in our hands.

K'UH-TSING FU, May 5th to 12th.—During the last week the weather has been much finer, and have been enabled to spend three good afternoons among the villagers. I have been looking out for the old men, and getting them to listen to the word of eternal life, for they seem to be more ready to listen than many who are young and gay, as you will see by the following instance.

An old man asked me to leave his village, but I expressed reluctance, as he knew nothing about his future. This attracted his attention. He at once invited me to sit down, and we had a most interesting conversation for about an hour and a half; during this time nearly all the villagers came to listen to what was going on.

I believe that all the enquirers are genuine. Two of them have broken away from opium smoking, and are gaining strength. The other two, both being over sixty, have a terribly hard time of it, and need all help and sympathy one can give them. An old woman I have referred to before is still coming. It will be very helpful to get a lady-worker. [Mrs. Curnow has since reached this station.]

May 18th.—The people are exceedingly busy gathering in

#### THE OPIUM.

I might say that it has been quite a failure this year, on account of a heavy hailstorm which fell a fortnight since, spoiling the greater proportion. Nearly every one is saying it is Heaven's judgment. The wheat and bean crops are excellent; so I have a good topic to speak upon to the villagers, and am visiting as many as possible, pointing out their sin in planting it, and that their only remedy is to turn to JESUS for the forgiveness of the same, and never sow it again to the injury of their fellow-men. Alas! what can one man do by himself, but by the power of the Holy Ghost what may not be accomplished?

May 25th.—Was very pleased to find in a house of one of the villagers who has seen my face several times portions of Scriptures and several tracts. Upon asking how they came there, was informed that their son had been to the capital, had brought them there, and said that the teaching was good. He had also been to the services. A few days afterwards the young man came to see me. I found that he had got a fair knowledge of the Truth, but

am afraid it was only in the abstract; however, it is cheering to see how the knowledge of the LORD is spreading on every hand, and we know that it shall go on ever winning and widening its way till the strongholds of sin shall be overthrown.

I find that the medicine which I give away from time to time is an excellent auxiliary in breaking down prejudice, and opening up the way to preach the love of JESUS, who gave Himself to heal the maladies of the sick soul. A short time ago a farmer who was in trouble came to me to see if I could help him in any way. I need not say that I told him of the One who wanted us to cast upon Him our every care. If we prayed to Him He would hear and answer if for our good. He asked me to pray for him. I did so; the LORD heard and answered, and I cannot express how pleased he was.

I lost sight of him till about a fortnight ago, when he came for a little medicine for his granddaughter, and he again begged me to pray for him, and asked if he might come to our services. He has since been coming, and takes much interest.

#### TRIALS.

Thank God for six enquirers! But what are these among the large numbers on the broad road leading to destruction! Some of them are experiencing that it is through tribulation they must enter the Kingdom; especially the old farmer from a village who came to see us in February last. A month ago his son was taken very ill. He invited me to go and see what I could do. The LORD blessed the means, answered prayer, and now the son is daily gaining strength.

The father is suffering from drowsy, and the members of the family believe that these things have befallen them because he comes to our services. The old man does not listen to their ideas of these things.

June 8th.—Since writing the above the ex-mandarin has been passing through deeper waters. A few days ago his only brother died. Now his wife has breathed her last. He tells us that she read all the books I lent him from time to time, and that she believed the doctrine that was contained therein. When others endeavoured to keep him away from coming, his wife always urged him to come, and would remind him

when it was worship day. Alas! I am afraid that she had not laid hold of CHRIST as her own personal SAVIOUR. He wanted me to take part in the ceremonies, but of course this was impossible. He could not see his way to carry out the teaching of God's Holy Word.

June 13th.—I have taken the rooms next door, as a suitable place for Mr. and Mrs. Cumow.

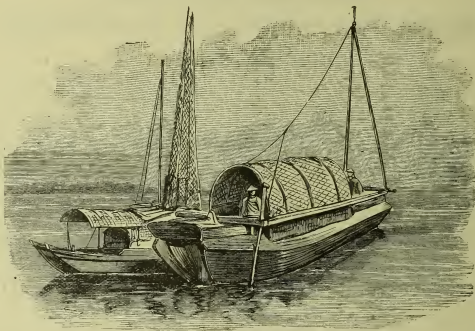
June 17th.—Have not been very well for about a fortnight, but the LORD is very precious.

August 12th.—I have not been able to do much for the country, owing to the heavy rains. The enquirers are quite well and strong again, which they believe is in answer to prayer. I have added two more names to the list. The first came to beg a little medicine. I gave him

a few doses, and on the seventh day he was perfectly well. One cannot be surprised at his showing interest.

The other man has been a vegetarian for a number of years. He heard me several times on the street, and thought he was on the right road. He was surprised when I said that he was "ten thousand *li*" (altogether) out of it, and immediately replied, "If that is true, I will come and see you to-morrow." He came, and the same day partook of some pastry with other enquirers, thus giving proof of his sincerely seeing the fallacy of his trust.

Our outlook is very encouraging here. We have great cause to thank GOD, and we follow on slowly, that we may fulfil all our MASTER'S purposes. Oh, for the power of the HOLY GHOST to come down on these dry bones that they may live!



"A STRANGE AND PRIMITIVE MODE OF TRAVEL." (See p. 7.)

## Visiting the Villages and Farmsteads.

FROM MISS HAINGE.

WU-LONG-P'U, April.—This is a village forty-five *li* distant from Yun-nan Fu. It is the home of Mr. Shuen, the farmer, who was baptized some time ago. Our woman, Chang Ta-sao, and her daughter came with me, and the farmer escorted us. We boarded the boat in the evening, sailed all night, and reached Wu-long-p'u about nine o'clock the following morning.

I had no opportunity indoors for prayers, so after breakfast took my Bible and had a quiet time in a path of the fields. After a time several old women came along, and invited me to walk with them through the fields, as they were going to gather beans, so I went.

Have had numbers of women all day. This evening I sat outside. A large crowd gathered, but I could not speak much, as they were so noisy and excited.

Wednesday.—This morning, walked to a village some distance away. There was a beautiful breeze blowing, which made the walk pleasant in spite of the hot sun. The

people were friendly at once, brought out a seat, gathered round, and invited me to preach the Gospel. I found it difficult for some time to get a quiet hearing, as they so frequently interrupted with questions, and talked one with another about my hair, eyes, dress, etc. After a while they became quiet, and I was able to preach; also sold a number of Gospels here.

Afternoon at Wu-long-p'u.—Some men came to buy books; these were followed by a number of women, who came to hear the doctrine.

Thursday.—Went through the fields this morning to another village. As far as the eye could view was one vast bed of poppies. These white flowers looked so pure and lovely. Yet who can say how many millions of people are ruined by the poison. When I reached the village—a large one—I walked through several streets that the people might know I was there, then sat on a low seat, and soon the villagers flocked round. I found that a good number had

heard the Gospel; probably Mr. Tomkinson has been here. Some spoke of me as the "le-su ren" (JESUS person). A man in the crowd said: "You do not worship idols; you worship JESUS." I spoke for a little time, but the numbers so increased as to make it difficult to be heard except by those immediately near.

In another direction I saw a good-sized village, and made my way to it. These village people are truly pleasant and agreeable. They threw down the bundles of corn which they were beating, and came round and chatted in a friendly way. Some brought out forms, placed them in a shady spot, and then asked me to preach. They listened quietly—one woman made exclamations of astonishment at the story of JESUS, and when I spoke of Heaven, which GOD had prepared for all who trust in Him, she repeated it to the old lady who stood near, and said: "That is good; that is good." I had a nice long time with them. Many times they asked me to go again and stay two days with them.

On getting back to Wu-long-p'u, I found a group of women waiting; they wanted to hear the doctrine. Dinner was ready—I made a hasty meal, took my books and asked them to sit with me outside. I was pleased to-day to find that many wanted really to hear the Gospel. It was not necessary this afternoon to tell them not to examine my clothes, hair, face, etc., but to listen to my words. No, they came, at least, the majority, to hear the preaching. The boys were quiet too. They listened for a long time, went home to their evening meal, and came again. I talked on till sunset, then bade them good evening and asked them to come to-morrow.

Friday.—Market day at the Ku-si village. A very quiet day, few women having called.

Saturday.—Some women came soon after breakfast to hear the doctrine, one of whom lives near Mr. Shuen. I heard her say that she knew he had happiness and would go to Heaven and then she asked him to tell her about the Gospel. This morning they listened with earnestness.

At noon Mr. Shuen sent his grandson to lead me back to his house to dinner; several other guests were there, and we had a very pleasant time, the farmer helping to tell his visitors the Gospel. About half an hour after my return home, had a splendid gathering of men and women outside the door.

To-day I could tell that many were really grasping something of the truth by the various questions asked. One man appeared most interested and asked: "If I pray to the true God will He hear? Where should I pray? How often each day? Will God indeed be willing to forgive my sins, and after death allow me to go to Heaven?"

It is a joy to tell of JESUS to the heathen: I want always to *value* my calling, and never lightly pass one soul by. Great responsibility rests upon seed-sowers.

Sunday.—This morning walked to two villages. In the first had a good audience. It is so difficult to make these people understand the nature and power of God; whatever is worshipped is at once associated in their minds with their own idols. One has constantly to explain away ideas about JESUS being a foreign idol.

One old lady stoutly defended her gods and said: "They are very powerful and well able to help me."

The second village was small. The people directed me to sit in the shade of a tree, where they joined me. They were full of complaints about their hard lot, the toilsome work which their portion to do (truly women here *do* take part in a large share of the agricultural labour), and how they feared lest they should suffer a bad harvest.

It was very hot walking home, and I was glad to rest and be quiet in the afternoon.

After evening rice some women came; we found seats

in the yard and they listened well as I preached. One old lady of seventy years became troubled about her sins. I told her that the Gospel was all quite true, and that I had come at the command of JESUS to tell her this. She appeared to accept with simple faith God's power to save. Her name is Mrs. Koh.

These desolate souls! These poor women—kind-hearted creatures—yet fettered in darkness, and oh! how few here to carry them Light. You who are resting in the love of CHRIST, who have the joyful hope of eternal life, think of the craving which these women have for rest and peace—groping about in the darkness—no light! no light! Millions and millions passing away into eternal gloom. Imagine the great joy of holding up CHRIST, the Light, to such a people, and say if *any* sacrifice can be considered great to accomplish this.

Group after group of women came, all with the same request: Preach! I talked on till dusk.

Monday.—The sun was too hot to visit the villages this morning. After dinner, my old lady, Mrs. Koh, came. I was so pleased that Chang Ta-sao and her daughter earnestly helped me in telling her more of the Gospel. She listened well; then I spent some time in teaching her a verse of a hymn.

Tuesday.—This morning had early visitors. Again the woman and girl proved helpful. Women came in twos and threes most of the morning. About three o'clock more women came.

After tea I stood outside the door; a crowd of men, women, and children gathered round. I commenced by asking the little ones questions upon what I had previously preached. The women were just as ready, and frequently answered for them. It helped in finding out what links they had missed in the Gospel chain. I went over the whole again—it is new to these people, and needs a good deal of repetition before a clear impression can be made. For a long time they listened, frequently asking questions where an idea crossed them; some repeated one to another much of what I said.

When it was nearly dark I wished them good-night. They thanked me, apologised for wasting so much of my strength, and promised to come to-morrow.

Wednesday.—Mrs. Koh came again this morning, she was in trouble, the men who saw her pray had been teasing and persecuting her, and exaggerated reports about her had got circulated all over the village. I told her not to be afraid of people, but to serve God and He would protect her. I told her to be careful not to forget Him—always to confess her SAVIOUR JESUS and He would help her. Just then the farmer came in; he knew her, so I asked him to do what he could to help her. She went away brighter. After this I went with Mr. Shuen to a village, but we were disappointed, as the villagers were away in the fields.

This afternoon a woman came inviting me to her house. I immediately went. As soon as we got there many people flocked in. We drank tea and chatted for a while; then I had a splendid time in telling the Gospel. They listened well, asked over and over again about what I said till every part was fairly grasped. They entreated me not to go back to the City, but live there. Was presented with a nice bunch of flowers when coming away.

Thursday.—Market again; very quiet all day. In the evening, though not the usual number (I expect the people were tired), yet I had a nice gathering. I told them that I was leaving for the City on the morrow, and I promised to visit them again as early as I could. They seemed pleased and said they would remember. Having told them about JESUS once more, they went home.

Friday.—After tea boarded the boat, and owing to strong contrary winds, did not reach home till afternoon of the

following day. I sold more Gospels, tracts, and other books during this visit than at any previous time. May God bless the reading of them, and many souls in and around the village of Wu-long-p'u give up all for JESUS.

YUN-NAN FU, May 5th.—Had a delightful public service yesterday. Mrs. Tomkinson's cook and woman-servant both baptised. The Holy Spirit was truly present with us. We had a good congregation of men, women, and children.

## GENERAL.

### Chefoo Boys' School,—Teachers Wanted.

THERE is special need for additional teachers in the China Inland Mission Protestant Collegiate School at Chefoo. The school was opened about ten years ago, and is intended for the children of China Inland and other missionaries, and for the sons of foreign residents in China, whether in the consular service, or in the customs, or in business. It is a boarding-school, and there are now forty-five names on the register for boys. The girls' school is in a separate building, with more than thirty pupils. More are waiting to be admitted, and plans are now under consideration for the enlargement of the buildings.

It is sought to give the pupils all the advantages of a

high-class school. Some who have gone direct from the school have entered upon their University course with much credit. The spiritual welfare of the children is the first consideration.

The present need is for thoroughly competent teachers for the Boys' School—men who have had practical training as teachers, and who are willing to undertake this work as another form of missionary labour, going out on the same conditions as the other members of the Mission do, without guarantee of income.

Applications may be made to the Secretary of the China Inland Mission, 2, Pyrland Road, London, N.

## Notes.

CHIH-LI.—Mr. Bridge reports favourably of the work in Shun-teh and district.

GAN-HWUY (North).—Mr. W. Cooper has returned from his visits to the stations greatly cheered. He reports the people very friendly at Mr. J. Reid's new station, Lu-gan, and was impressed by the open door in that district.

At Cheng-yang-kwan, also, the people are friendly, and the work is going on quietly. Quite a number of Mohammedans, who are in very evil odour in the city, come to the services.

SI-CH'UEN.—Mr. James, overwhelmed with the need of Lu-chau, asks for prayer.

HU-PEH.—There have apparently been some difficulties at Shih-sheo, the premises being closed during the examinations.

Mr. McNair is at present working Sha-shi and Shih-sheo single-handed, Mr. Lawson's health precluding his return to the latter station.

Special prayer is asked for these two places that suitable workers may be found, "men of good constitutions and considerable spiritual power and backbone." These stations are the present bases of operations for the unopened province of HU-NAN.

Australasia.—Mr. Hudson Taylor's last letters report fifty-eight candidates for the work in China. He met about forty ministers in Melbourne, when they spent a very blessed time in prayer and conference, a largely-attended public meeting being held the same evening. Time would not admit of his visiting New Zealand.

"A New Map of China has been ordered by the Emperor, and the surveys have already begun."—*Dalziel*.

CHEH-KIANG.—Mr. Wright speaks very hopefully of the work at Yung-k'ang, where there are twenty-three Christians. He asks prayer for Yen-chau Fu, and its six Hien cities without one worker.

### BAPTISMS.

The following are reported since last month :—

CHEH-KIANG.—Fung-hwa, July 27th, one; Wunchau, September 5th, five; Yih-ko-chun, September 21st, four; Ch'ang-shan, three, and Peh-shih-kiai, eight, on September 22nd; Kiu-chau, September 28th, three; T'ai-chau, October 5th, eight.

KIANG-SI.—Yuh-shan, September 2nd, four; Ho-k'eo, September 18th, five; Kwang-feng, September 17th, five; I-yang, September 20th, five; Kwei-k'i, September 22nd, six; Gan-ren September 27th, three.

KWEI-CHAU.—Kwei-yang (T'ung-chau), August —, two.

SHEN-SI.—Cheng-ku, August 10th, six.

HO-NAN.—Chau-kia-k'eo, September 7th, five.

GAN-HWUY.—Cheng-yang-kwan, September 14th, three.

THE Swedish Churches in America are sending out workers as Associates of the C.I.M. The first, Mr. Matson, reached Shanghai on October 28th, and Mr. and Mrs. Wallen have since arrived.

In California and Oregon, U.S.A., the Congregational Churches are reported to have 1,000 Chinese members. They have contributed £500 to home work; organised a Foreign Missionary Society, with £280 to start with; and have already sent two missionaries to China.

**REPORTED MASSACRE OF CHINESE CONVERTS.**—Frequent enquiries having been received relative to the tidings given in the daily press, that native converts had been massacred and stations sacked in Si-ch'uen, it may be well to say that the latest accounts state that these converts and stations are connected with the Romanist Missions, which have several Christian settlements, largely the descendants of converts of previous generations.

It would seem that after some festival, the members of a secret society, actuated partly by prospects of plunder, and partly by hatred to the foreign religion, first sacked the houses of the Romanists, and then, encouraged by impunity, attacked their persons, killing upwards of twenty in a most barbarous manner.

We have no direct confirmation of this news so far, and hope it may prove untrue or exaggerated. If the facts are as stated, they call for much sympathy on behalf of those concerned, and prayer that the spirit of fanaticism may not spread; although as a general rule such outbreaks are purely local.

**The Floods.** The water on the plain has fallen considerably within the last few weeks, with the result that around the edges, and from some of the higher portions that have become exposed to the sun's rays, there arise malarial influences which are producing considerable sickness. The official relief is not satisfactory; if not short in allowance, the cruel too often contains alum, and produces disease, and sooner or later death; so that anything that can be done in an honest and reliable way, under foreign direction, will be a great boon to the poor people to whom they may be able to minister.—*London and China Telegraph.*

**The Grip of Famine.** Mr. G. W. Clarke writes on Oct. 2nd: "There has been a fall in the water in our section of two and a half feet, but it has been stationary for ten days. In some places the people have been able to sow the spring crop. The grip of famine is tightening upon the afflicted. One meal a day is the rule; in some places near here the people are eating grass. The Government has appointed a young Tao-tai, who has done good service in the south, as superintendent of relief in CHU-UT. The import duty on rice is remitted, and great quantities of it are pouring in. The Emperor has ordered all the distilleries in the Province to be closed for one year, in order to save the grain. Viceroy Tseng Kwoh-chuen of Nanking is sending 300,000 suits of wadded clothing, each suit costing one tael [about 4s. 6d.]. This is an acceptable gift among two millions at least. The tailors are busy in Shanghai and neighbouring towns. There is an immense amount of water about; from all I know, at least ten thousand square miles have been under water. Tens of thousands must perish from want of food, clothes, fuel, and shelter. Ten thousand refugees are being fed here. A great number have died, chiefly from complaints induced by alum or lime being put in the cooken (thin rice-gruel) to thicken it, to make up for the rice stolen by vagabond cooks."

Any friends who may wish to contribute to the relief of those suffering through the floods will please send their gifts direct to Dr. Edwards at 18, Morningside Place, Edinburgh, who has kindly offered to receive any such, and will forward them by telegraph to Mr. Clarke at Tientsin.

**To Every Creature.** The Rev. Dr. D. McEwen, of Clapham, speaking at the Evangelical Alliance Conference, at Manchester, said:—"The special work of the Christian Church to-day is the immediate evangelisation of the whole world. Conversion, whether of the few or the many, is the work of God Himself; but it is committed to the Church to take the Gospel message to every creature; and the time has come, in the providence of God, when this ought to be done, not in a halting, tentative way, but by sweeping measures. Through the march of discovery, the progress of international commerce, and the translation of the Scriptures, the speedy evangelisation of the human race has come within the region of practical Christian politics."

Dr. McEwen declared his belief that the devotion of 50,000 workers, and the expenditure of fifteen millions sterling annually, for ten years, would secure the carrying of the Gospel to every creature on the habitable globe. This outlay of men and means would not be thought a great thing in any international war; why should not the Churches of Christ combine to bring it about? If the Church will break up her encampment and go forward, God's guiding cloud will move on, and lead the way, so that no Red Sea, or Jordan, or Jericho of difficulty can come in to prevent the victory.—*The Christian.*

Notwithstanding the long intercourse China has had with the more progressive nations, writes in *China*. The *Chinese Times*, and the many mechanical appliances pertaining to civilisation she has of late years adopted, one cannot help remarking, with some degree of surprise, how little change has been effected in her national life. Her dalliance with the skill and science of the West is rather a species of coquetry than honest wooing. . .

The truth is that powers less tangible and material, yet far more potent than railways, telegraphs, balloons, or phonographs, must be evoked before any deep or lasting impression upon this slumbering mass of stagnant life can be expected. Spiritual forces cannot be conquered with material weapons. It is China's ignorance that is her weakness, and only enlightenment can produce change. Not that the Chinese can be called an ignorant people. Many a people far more ignorant has proved itself capable of rapid reform. But China, great as her wisdom is in some things, is densely ignorant of everything that makes for progress. Few may match her in knowledge of the past, but the prophetic spirit that discerns the future is lost to her, and every step she takes forward is taken tremblingly, for it is a step in the dark.

The schoolmaster, or rather many schoolmasters of many kinds, must be the reformers. And light, once given, will ensure progress with the inevitableness of mathematical law.—*London and China Telegraph.*

**The Best Remedy.** We quite endorse the opinion that "spiritual weapons." But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." We believe also that, while not wishing to undervalue general enlightenment, the light to be given that "will ensure progress," is the light of Him who is "to lighten the Gentiles"—"the light of the knowledge of the glory of God, in the face of JESUS CHRIST." The Bible, which has been the potent factor in the elevation of European nations, as of others, is pre-eminently the "Schoolmaster" which can truly enlighten, elevate, and energise Asiatic nations. When that is "once given" to the people at large, we may look for decided reform and progress.



## Personalia.

"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."

### DEPARTURES.

Mr. C. G. Smith, per P. and O. steamer "Carthage," on November 27th, to join the "Chusan" party at Colombo.

To accompany Mr. Hudson Taylor from Australasia:—

From Melbourne—Miss J. Lloyd, Miss R. Box, and Mr. O. Burgess.

From Adelaide—Messrs. Devenish, Rogers, and F. Burdon.

From Tasmania—Misses E. Fysh, M. Sorrenson, and E. Steel.

From Sydney—Miss Booth.

By P. and O. steamer "Arcadia," on January 8th, the following hope to leave London:—

Mr. and Mrs. G. Andrew and children and Miss Seed, returning, with Misses R. Gardiner, L. McMin, A. Robotham, and A. Slater.

As ASSOCIATES.—Miss S. Hogstad, *Norwegian China Mission*; Miss Agnes Meyer, *Finland*; Misses C. Karlman, H. Johanson, and S. Carlos, *Swedish Holiness Covenant Mission*; and Miss W. Sundström, *German Alliance Mission*.

### DESIGNATIONS.

FROM THE GAN-K'ING TRAINING HOME.

Allen, H. A. C.,—to Yun-nan.

Dickson, J.,—to Tai-li Fu, YUN-NAN.

Anders, F.,—to Yung-kang, CHEH-KIANG, to join Mr. Wright.

Evans, A. E.,—to East SI-CH'UEN.

Graham, J.,—to YUN-NAN.

Grainger, A.,—to Chen-tu, SI-CH'UEN.

Hall, J. C.,—to Liang-chau, KAN-SUH, to help Mr. Laughton.

Hardman, M.,—to Sui-fu, SI-CH'UEN.

Hunter, Geo. and Mrs.,—to Ying-chau, GAN-HWUY, in the spring.

Hunter, G. W.,—to Han-chung, SHEN-SI.

McBrier, E. M.,—to Hung-tung, SHAN-SI.

McConnell, G.,—to Sih-chau, SHAN-SI.

Parsons, C. H.,—to East SI-CH'UEN.

Stark, J. C.,—to Tai-chau, CHEH-KIANG, to help Mr. Rudland.

Tremberth, W.,—to YUN-NAN, to join his colleagues of the Bible Christian Mission.

Willett, T. G.,—to Chung-king, SI-CH'UEN.

FROM THE YANG-CHAU TRAINING HOME.

Anderson, Miss E. M. S.,—to Tai-li Fu, YUN-NAN, with her brother.

Broman, Miss B.,—to Chen-tu, SI-CH'UEN, to her sister Mrs. Parry.

Hallin, Miss—to Yuen-ch'eng, SHAN-SI, to join the Swedish Missionaries.

Hoskyn, Miss,—to Ping-yang, SHAN-SI.

Kolkenbeck, Miss,—to Pao-ning, SI-CH'UEN.

Smith, Miss I. A.,—to Ping-yang, SHAN-SI.

### TRANSFERS.

Cooper, E. J.,—from Shanghai to Gan-king.

Cox, Dr.,—from Gan-king to Tai-yuen, SHAN-SI, with his bride, to take charge of the "Schofield Memorial Hospital."

Doggett, Miss,—from Kwei-k'k, KIANG-SI, to Sih-chau, SHAN-SI.

Eyres, Thomas,—from Ning-kwoh to Kwang-tch, GAN-HWUY, with his bride.

Gates, Miss,—from Fan-ch'eng, HU-PEH, to Hwuy-luh, CHIH-LI.

Gillham, Miss,—from Nan-k'ang, KIANG-SI, to Sih-chau, CHIH-LI.

Huntley, G. A.,—from Chefoo Boy's School, to Cheng-ku, SHEN-SI.

Langman, Mr. and Mrs.,—from Kin-hwa to Chu-chau Fu, CHEH-KIANG.

McQuillean, Miss,—from Fan-ch'eng, HU-PEH, to Hwuy-luh, CHIH-LI.

Reid, J.,—from Cheng-yang-kwan to Lu-gan Fu in GAN-HWUY.

Stedman, Miss H. R.,—from Han-chung, SHEN-SI, to Yang-chau Training Home.

Whitchurch, Miss,—from Hiao-i, SHAN-SI, to Ning-hai, SHAN-TUNG, to help Mr. and Mrs. Judd.

### BIRTHS.

Mrs. C. F. Hogg,—a son, on October 2nd, at Chau-kia-k'eo.

Mrs. J. McMullan,—a daughter, on October —, at Chefoo.

Mrs. W. E. Burnett,—a son, on December —, at Malvern.

Mrs. Geo. Andrew,—a son, on December 5th, at Manchester.

### MARRIAGES.

At the Cathedral, Shanghai, October 15th.—

T. D. Begg to Miss Stewart. | T. Eyres to Miss G. Ord.  
Dr. Cox to Miss Thomas. | A. Wright to Miss Harding.

October 21st.—Dr. Douthwaite to Miss C. Groves.

October 27th.—J. Reid to Miss Baker.

### DEATH.

Mrs. Meadows, at Shao-hing, on Nov. 2nd or 3rd, of influenza.

Mr. Bagnall is visiting the stations in his district in SHAN-SI. Mrs. Bagnall is wintering in Tientsin.

Mrs. Broumont was seriously ill at Shanghai with some obscure internal trouble.

Miss Byron has left Ch'ang-shan. Her future location is not yet determined.

Miss E. Clare lately suffering from a bad attack of typhoid fever at Chau-kia-k'eo, is now recovering.

Mr. Ewbank, a most promising young missionary, we grieve to say, having been pronounced seriously affected in his lungs, left Shanghai for Australia on October 11th.

Mr. D. Kay and Mr. A. R. Saunders also down with fever, were regaining health, the latter nearly well.

Mr. and Mrs. Geo. King, we feel glad to learn, were improving in health.

Mr. Nicoll had been suffering from a very serious attack of dysentery at Hankow; but the last accounts were more encouraging.

Mr. D. Lawson, recently at death's door through severe fever, is now reported quite well, through God's mercy, and was staying at T'ung-shin, near Chefoo.

At Ning-kwoh, Mr. Miller was found by Mr. Wm. Cooper, when on a visit, so far from strong as to be unable to conduct the services.

Mr. Gray Owen is compelled, much to his regret, to leave Chen-tu on account of health, and may proceed to Kan-suh.

Mr. Thorne, now quite recovered from a slight attack of fever in Shanghai, left for his station in Yun-nan, some of the newly designated workers for the west and south-west going under his escort.

Mr. Vanstone's strength had become greatly reduced by repeated attacks of fever, but in his last letter he reported himself much better than for months previously.

Shortly after reaching Ning-hai, Miss Whitechurch took fever, but recent accounts report her better.

An epidemic of fever appears to have prevailed over the whole Empire, as will be observed from these notes. Influenza, also, was very rife.

# CHINA'S MILLIONS.

## Blessed Adversity.

(Continued.)

By J. HUDSON TAYLOR.

*"The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD."—Job i. 21.*



REVERTING to the history of Job—the great accuser having no fault to find with his character or life, insinuates that it is all the result of selfishness. "Doth Job fear God for nought?" Indeed, he did not, as Satan well knew! Nor has anyone, before or since, ever feared God for nought. There is no service which pays so well as the service of our Heavenly Master: there is none so royally rewarded. Satan was making a true assertion, but the insinuation he connected with it—that it was for the *sake* of this reward that Job served God, was not true. And to vindicate the character of Job himself in the sight of the angels of God, as well as of the evil spirits, Satan is permitted to test Job, and take away all those treasures for the sake of which alone Satan imagined, or pretended to imagine, that Job was serving God. "All that he hath," said God, "is in thy power; only upon himself put not forth thine hand."

And soon Satan shows the malignity of his character by bringing disaster after disaster upon the devoted man. By his emissaries he incites the Sabceans, and they fell upon the oxen and the asses feeding beside them, slaying the servants with the edge of the sword, suffering one only to escape—and this, not in any pity or sympathy, but that he might bear the message to his unhappy master, telling of the destruction of his property and servants. The evil one appears to have had power to bring the lightning from heaven—by which the sheep, and the servants caring for them, were destroyed. Here, again, one servant only was left, by his message to increase the distress of the afflicted man of God. Working in another direction, the Chaldeans were led to come in three bands and carry off Job's camels, slaying all the servants with the edge of the sword, save the one left to convey the evil tidings. And as if this were not sufficient, even the very children of Job, his seven sons and three daughters—children of so many prayers—were swept away at one blow by a terrible hurricane from the wilderness, which smote the four corners of the house so that it fell upon them, leaving only one servant to bear witness of the calamity. One only of all his family—his wife—seems to have been left to Job; but so far from being a spiritual help to him in this hour of sorrow and trial, she too, was led astray; and when further calamity came upon him, and he was in sore bodily suffering and affliction, his trial was added to by the words of his despairing wife: "Curse God, and die." We see from this, that even she was left to Job through no mercy on the part of the great enemy, but simply to fill the cup of his trial to the full in the hour of his extremity. . . . But He who sent the trial gave also the needful grace, and in the words in which we commenced this article, Job replied: "The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD."

FEBRUARY, 1891.

Was not Job mistaken? Should he not have said: "The LORD gave, and Satan hath taken away?" No, there was no mistake. The same grace which had enabled him unharmed to receive blessing from the hand of God, enabled him to discern the hand of God in the calamities which had befallen him. Satan himself did not presume to ask of God to be allowed *himself* to afflict Job. In the 1st chapter and the 11th verse he says: "Put forth *Thine* hand now, and touch all that he hath, and he will curse Thee to Thy face;" and in the 2nd chapter and the 5th verse: "Put forth *Thine* hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." Satan knew that *none* but God could touch Job; and when Satan was permitted to afflict him, Job was quite right in recognizing the LORD Himself as the doer of those things which He permitted to be done. Oftentimes shall we be helped and blessed if we bear this in mind—that Satan is *servant*, and not *master*, and that he, and wicked men incited by him, are only permitted to do that which God by His determinate counsel and foreknowledge has before determined shall be done. Come joy, or come sorrow, we may always take it from the hand of God. Judas betrayed his Master with a kiss. Our LORD did not stop short at Judas, nor did He even stop at the great enemy who filled Judas' heart to do this thing; but He said: "The cup which *My Father* hath given me, shall I not drink it?" How the tendency to resentment and a wrong feeling would be removed, could we take an injury from the hand of a loving FATHER, instead of looking chiefly at the agent through whom it comes to us! It matters not who is the postman—it is with the writer of the letter that we are concerned: it matters not who is the messenger—it is with God that His children have to do.

We conclude, therefore, that Job was *not* mistaken, and that *we* shall not be mistaken if we follow his example, in accepting all God's providential dealings as from Himself; and are sure that they will issue in ultimate blessing, because God is God, and therefore, "all things work together for good to them that love God."

(To be continued.)

## Mr. Hudson Taylor in Australasia.—Farewell.

FROM S. FRANK WHITEHOUSE.

MELBOURNE.

A WARM missionary prayer-meeting on Saturday, September 27th, was followed by a grand Sunday. Besides five other engagements, Mr. Taylor and myself must have reached over 3,000 young people in the Academy of Music in the afternoon. It was a truly magnificent sight, and a great privilege to speak to so many concerning the LORD's work. We were joined by Mr. Beauchamp on Monday, and had an afternoon Bible-reading and an evening meeting. Tuesday was observed as a day of united prayer at the Wesleyan Church, Mr. Taylor giving two addresses. On Wednesday there was a well-attended afternoon meeting, and in the evening we left for

ADELAIDE,

reaching there, after a long and somewhat wearisome journey, on Thursday. Several kind friends, including the secretary of the Y.M.C.A., Mr. J. J. Virgo, met us. Mr. Taylor was interviewed by representatives of two of the leading papers; in other places it had usually been one. But Adelaide is the city of churches.

Then followed a pretty full programme, commencing with a reception and including meetings in Gawler (twenty-five miles distant) in Presbyterian, Congregational, Christian, and Bible Christian Churches, also in the Church of England schoolroom. The interest deepened manifestly. A series of Bible-readings, given by Mr. Taylor on four successive days, was attended by audiences increasing from 100 to 250. On Tuesday, October 14th, we left Adelaide for Melbourne; quite a number of friends, including ministers, the Chief Justice, and well-known men, came to give us a good "send off," as they termed it.

On Thursday, October 16th, we began

AGAIN IN MELBOURNE

at a suburban Presbyterian Church, and next day we divided, Mr. Taylor and Mr. Beauchamp going to Port Williamstown, and I taking a meeting in a Wesleyan Church some ninety miles distant. On Saturday we had a drawing-room meeting, and on Monday a meeting in the Baptist Church. On Tuesday Mr. Taylor commenced another series of Bible-readings; in the evening we had a fine meeting in a suburban Wesleyan Church, and on Wednesday, Thursday, and Friday in Presbyterian Churches. On Monday, October 27th, there was a magnificent farewell meeting in the Melbourne Town Hall. We did praise God for that meeting. Canon Blacket presided, and the venerable Dean of Melbourne, now in his ninety-third year, took part in the proceedings. This aged servant of God is strongly opposed to Ritualism, and is a veritable bulwark of true Evangelical doctrine. There must have been something like 3,000 people present, and the tone of the meeting was enthusiastic.

Mr. Taylor took part in several other meetings during the following two or three days, and on Friday, October 31st, we reached

SYDNEY

for another campaign, which included meetings in Church of England, Baptist, Wesleyan, and Presbyterian Churches, and several meetings and a series of Bible-readings in the Y.M.C.A. There was also a day of conference, subject: "Deepening of the spiritual life." Many were helped. On Sunday night there was an affecting farewell meeting to bid good-bye to Mr. Taylor, and early on Monday he left Sydney for Newcastle. I hear since that both Mr. Beauchamp's and Mr. Taylor's meetings in Newcastle, and so far as Brisbane, have been owned of God.



As to results :—Of a surety the LORD has been with us. Very many testify to blessing received, and doubtless many others have been blessed. Of course one of the chief objects of the visit was that Mr. Taylor should confer fully with the new Council of the China Inland Mission; this has been accomplished. A large number have offered themselves for work in the needy field. . . . Over sixty have applied to the Council to be sent out; of these eleven are accepted, and sail (D.V.) with Mr. Taylor in a few days' time for China. These are

#### ELEVEN TRUE WORKERS

who have all been used at home in soul-winning; seven are ladies and four are men. I wish I could stay to tell you of the beautiful way in which they have each been led. They represent Victoria (4), Tasmania (3), South Australia (3), and New South Wales (1), and are only the first contingent of the hundred we are praying for and expecting from the colonies. Money has come in in a remarkable manner, but not at all freely, until the Council had in faith accepted several workers. There have been soul-stirring meetings here since Mr. Taylor left. Many are the saved of the LORD. One's heart does truly go out in a deep "Hallelujah" for all that the LORD has done.

The programme given above does not nearly cover the

work done, which includes full Sunday work for all three, ministerial conferences, addresses in the open air, in theatres, to boys, and in girls' schools, etc. The time has been just packed full. I am so grateful that Mr. Taylor has been kept in fairly good health, and is going back to China perhaps physically stronger for the visit.—*The Christian*.

MRS. FAGG.—We are asked to state that this lady, though working C.M.S. schools at Fuchow, was sent out (as Miss Foster), and supported by the Female Education Society, and not by the C.M.S. as stated by Mr. Soltan on page 3 in our last.

The first Australian band of missionaries of the China Inland Mission left Sydney, on November 20th, for Hong-Kong by the E. and A. Company's steamer *Menmuir*. Despite the early hour at which the vessel started, a large number of friends assembled to bid them God speed, and many hearty wishes for their success in the mission work were offered before the steamer left. The *Menmuir* cast off from the wharf at a quarter to eight o'clock, the missionaries before parting assembling on the ship's poop and singing the hymn "JESUS at Thy feet we kneel."—*Sydney Daily Telegraph*.

## KWEI-CHAU PROVINCE.

### Faithful in the Least.—Tai U-ting, the Evangelist.

BY GEORGE ANDREW.

TAI U-TING was born among the hills in Southern Szechuen more than thirty years ago, and was welcomed by his parents as a valuable addition to their family. His father was a farmer, and, like many of his neighbours, had a liking for wine, in which he indulged, especially on market-days. He died while U-ting was young, and the relatives, instead of helping the poor widow in her efforts to provide for herself and family, selfishly sought to benefit themselves at her expense. Then U-ting stood up and battled on his mother's behalf, not altogether unsuccessfully. He has retained his love for his mother to the present, and, now that he has become a Christian, seeks her salvation.

In his early youth he was sent to school for a time, and learned to read and write, which knowledge has been of much use since.

Afterwards he found work to do near home. At one time he helped a man to look after pigs. Once, when conveying some in a boat down a river,

#### THEY WERE WRECKED,

and the animals escaped into the water, making off in various directions. Master Tai set off after them, and was bitten by one which became dissatisfied with his attentions.

At another period he stood behind the counter in a wine and money-changer's shop, keeping accounts.

We now come to the time when he took a most important step in his life's history—a step in which (unknown to himself) he was guided by the God he had never known nor worshipped. He was growing up to manhood, and wanted to make his way in the world; so one day, tying up his possessions in a bundle, he bade good-bye to his

mother and brothers, and, with the bundle on his back, started for Kwei-yang Fu. He thought to go there to trade and get gain, but God led him there that he might, without money, find the Pearl of great price, with which he would be enriched for time and for eternity.

After various ups and downs, he embarked on the toffy trade. This toffy was made of rice, and retailed at about 1½d. per lb. About this time he heard the Gospel of the grace of God preached, which was afterwards to change his heart and life.

At that period, however, he went on his way caring only for the things of this life. His trade was good, but he met with a trial which swept away some of his earnings. He had taken in a poor friend to sleep with him in the one room he rented, which room did duty for bedroom, kitchen, dining-room, and toffy manufactory.

Late one night Mr. Tai returned home after a fair day's sale, when he was astonished to find that

#### HIS FRIEND HAD DECAMPED,

carrying his kind host's bedding with him.

He first came into intimate connection with the C.I.M. on being employed as cook by Mr. G. W. Clarke. After a time he found other work to do, but was eventually re-employed by Mr. J. F. Brounton in the year 1881. I first met him in that year, and found him a sharp, active man, but rather inquisitive. He manifested an interest in the Gospel, and desired to be baptised. It was thought well, however, that he should wait awhile.

In the beginning of 1882 he accompanied Bro. Eason and myself to YUN-NAN as colporteur, etc. In that capacity he went with Mr. Eason a long journey to the south of the province. They then made their way in a northerly

direction, and, after many hardships, arrived at Tai-li Fu, where they were welcomed by Mr. and Mrs. G. W. Clarke.

Here, just after arrival, our brother Tai fell sick. As he lay on his bed day after day, he was brought face to face with God, and received a very definite blessing. His soul was deeply moved, and he was led to cast himself on JESUS for salvation. He speaks of passing from darkness to light at that time.

In 1883 he returned to Yun-nan Fu. In the waters of the lake lying outside the city I baptised him, the first Christian (Protestant) baptised in that large province. The Lord JESUS waited more than eighteen hundred years after His death upon the Cross for the firstfruits in YUN-NAN.

The following year found Tai in Kwei-yang Fu, where he gave good help in the LORD's work. He accompanied Mr. and Mrs. Broumton to Chung-king. On the road they were

#### ATTACKED BY ROBBERS

who stole all they could. Tai was especially helpful to our friends then.

While at Chung-king, a tailor named Tsu, who was an applicant for baptism at Kwei-yang, called at the mission-house for help. Several years before he had left his wife and child near Chung-king while he went to Kwei-yang, seeking work. He got it, but did not send any help to them. His wife supported herself and child as well as she could, but deep poverty came upon them. Tsu came in contact with the Gospel, and desired to be a Christian. He remembered his wife and child, and determined to go to Chung-king and bring them back.

He gathered together his money and bought some leather, thinking to trade with it. On the road part of it was stolen, so he was obliged to sell the remainder at a loss. On meeting his wife, he found she was in debt. His money not being sufficient to pay off her debts and hire two coolies to carry her to Kwei-yang, he called at the mission-house at Chung-king (where we were staying) to see if we could help him. We sent Tai with him to his house, and, finding his wife in such poverty with insufficient clothing to protect her during her winter journey, he took off one of his own garments, and made her wear it. This sort of kindness was new to her. God made that act of

charity a blessing to her, showing her what Christians are, and to this day she remembers with thankfulness the kindly deed of brother Tai.

In the girls' boarding-school at Kwei-yang was a scholar whose mother was a servant at the mission-house. She had been betrothed to a heathen several years previously, and after mother and daughter became Christians, they wished the betrothal to be cancelled. After a time this was effected by the buying back of the "eight character" paper from the man to whom she had been betrothed. Towards the expense incurred, our brother Tai contributed all the money he possessed, and not long after he and this Christian girl were betrothed. Theirs was the first Christian wedding in the province of KWEI-CHAU.

#### HIS MOTHER-IN-LAW.

We thank GOD that their wedded life has been happy, though her mother, who went to live with them, caused some trouble occasionally. I once heard our brother pray in a meeting (at which each person had to pray for himself alone), "O LORD! it is hard for me to live with my wife's mother, and I get angry with her sometimes. Forgive me, and help me to be patient."

Their first-born was a boy. In gratitude and joy his father named him "Ngen-sen" (born of grace), for he said, "It is all of God's grace." In the presence of the Christians we dedicated this babe to God.

Tai had a heathen neighbour who was married about the same time as himself. This poor fellow's wife fell ill, and after weary months of pain, passed away. Our brother said to him, "See here; you ask the fortune-tellers to choose a lucky day for your marriage. We don't. You worship heaven and earth at your marriage. We beseech the God of

heaven and earth to bless our union. Your wife falls ill and dies, while mine presents me with a boy! Is not our way the best?"

In the autumn of the year 1887 he accompanied Misses Todd and Malpas and Mr. Vanstone to Chung-king. At Tsun-i Fu they were mobbed by the people, who thought them Romanists; but they reached their destination safely. On Tai's homeward journey he preached the



FESTIVAL WITH PROCESSION (see p. 20)

Gospel and sold books as he passed along. At T'ung-si Hien he was roughly handled and his clothes torn by some students who had assembled for their examination, and who resented his preaching to them.

Shortly after he again went to Chung-king—a walk of about 550 miles—going and returning through very hilly country, this time to meet Mr. Adam, and escort him to Kwei-yang. Before starting he said to the Christians, "I count it an honour to go to Chung-king to meet and bring back a servant of the LORD JESUS CHRIST."

In the year 1888 we opened a station at Gan-shun Fu. On the people becoming rowdy, our brethren Windsor and Adam left for a time. Brother Tai was sent to hold the fort. This he did till all was quiet, when our brethren returned, and are now living in peace.

#### TRANSLATION OF A LETTER FROM TAI U-T'ING TO MR. WILLIAM STEWART, DUNDEE.

**R**ESPECTFULLY greet Your Excellency Elder Stewart with peace and happiness! During the eighth moon I received your letter, and really my heart was made glad. Thanks to Elder for being so ready to write me; you therefore have instructed me and comforted my heart. Originally I was in the darkness and on the way to hell. Fortunately the grace of God moved the Elder's affections and the affections of the Church, to send the honourable feet of the teacher unto the mean land of China. My heart clearly understands that the grace of the HEAVENLY FATHER, of the HOLY SON, and of the HOLY SPIRIT, the TRIUNE GOD, is exceedingly great, and ten thousand times ten thousand years will never end His praise.

Respecting the Elder's friend Mr. Tang (Adam), I am with him in Gan-shun; he is very kind to me. I am a Christian of poor and humble origin, and am unable to recompense Mr. Tang, the Elder's friend.

FROM JAMES ADAM.

**G**AN-SHUN FU, September 8th.—Mr. Tai has been on a journey of five or six days into Ta-t'ing Fu as far as Shui-ch'en. Praise the Lord for the prosperous journey! He had good times in preaching the Gospel and sold many books and tracts. May the precious seed bear much fruit.

I intend (D.V.), after I have taken a trip to the West as far as Gan-nan Hien, going by way of Lang-tai Ting, coming back by Yung-ning Chau; this route will make a grand circuit of

Tai's knowledge of the world is not very extensive. One day a number of people were in the preaching-shop at Kwei-yang Fu, arguing about the Dragon of the Waters—a Chinese god. Evangelist Ts'en said, "There is no dragon in the sea. Men go down into the sea, but they have never seen it." Brother Tai (with an eye to business) spoke up: "Just so, and here I have for sale an illustrated tract, with the picture of a lighthouse on it. You see, when men go into the depths of the sea, they find it all dark, so the lighthouse is lit up to give them light!"

Our brother Tai is *real*. He has the interests of God's Church at heart, and helps willingly. He will preach the Gospel, cook rice, write a letter, go errands, or do anything he is asked. He is not an angel, but a man: not perfect, but growing in grace. Pray for him!

Many thanks to the LORD JESUS for giving me a body. Now may I only with the whole heart obey and follow the Commandment, and until death follow the LORD, for I have given up myself to the LORD for His own use. I meditate upon God loving and pitying me, and sending the LORD JESUS to die on the cross for me.

I ardently desire to serve the LORD JESUS exceedingly well in my native land, in the province of KWEI-CHAU and in Gan-shun; but as my strength is deficient, I beseech the Elders and the Church to pray much for me, that I may have ability and strength to serve faithfully the TRIUNE GOD. Amen.

Moreover, I beg to salute the Pastor and Church and each of you, Sirs, with peace.

The Chinese humble disciple,  
TAI U-T'ING.

I respectfully bow the head.

GAN-SHUN, 14th day of Chinese 9th Moon.

places I have already visited. We are anxious to spread the Gospel in the regions beyond, and from a health point of view I think a journey will do me a lot of good.

Upon my return, Mr. Tai shall go north to Pin-yuen Chau in Ta-t'ing Fu, taking a load of books with him. During the past month I have been rather poorly, and do not feel quite myself yet. Mr. Fang and another of our enquirers have fallen away through opium. The LORD JESUS is very precious; we will remember His love more than wine.

## An Evangelistic Journey in the South.

FROM B. CURTIS WATERS.

**K**WEI-YANG, September 9th.—I returned a week ago from my journey into the south of the province, having been absent from Kwei-yang a little over six weeks. The journey was rather a long one, but the important places that I visited were a good distance apart. I went south as far as Hsing-i Fu, thence travelling westward to Hsing-i Hien, or, as it is commonly called, Hwang-sao-pa, passing through Sing-ch'en (New City) on my journey back. I suppose this is the place marked Sin-lan on the map. The whole distance traversed, including the return journey, was 1,500 *li* or more, not a little of it being over the roughest ground I think I have yet travelled in China.

Leaving Kwei-yang on the Monday, I was delayed on the road by the rain, and did not reach Gan-shun till the

Friday. The rain continuing, I spent a few happy days with dear brother Adam, and on the Thursday morning started for Hsing-i Fu.

At Chen-ning Chau I sold a few books and spoke in the street in the evening. From this city to Hsing-i, passed through a good many large villages and markets, but no walled city. On the second day reached Kwan-lin. Passed a magnificent water-fall thirty *li* from Chen-ning. I should say the river was fifty yards wide, with a fall of about 100 feet. On the Saturday arrived at Muh-iu-si, where I rested for the Sunday. In this place the Romanists are very strong. Had a good many in to see me. On Monday we proceeded on our journey towards the Hwa-kiang.

The scenery in this part throws into the shade anything

I have previously seen in China; but scenery is one thing and hard climbing is another! Turning the corner of a hill I came in sight of a big rift among the mountains, and away on the other side could see the path winding up the hill apparently not more than a *li* distant. But there was a descent and a climb traversing a distance of probably nearly twenty *li* before we reached it. Where we crossed the Hwa-kiang, the hills rose almost perpendicularly about 500 feet, and then sloped away to a height of about 1,000 feet. Through detention at the river, and delay at a small market in the afternoon, where I sold a good number of books and tracts, we did not reach the resting-place (T'ai-ping Kiai) till just dark.

Next day reached Pah-lin, eighty *li* further, a large village market. Sold a few books, and had some talk with the people, while my man found an inn. One man brought out a stool for me to sit upon while I talked about the doctrine. He afterwards found me at the inn, when I had further conversation with him, and gave him a book. Next day passed a large village where there is a big market. It was not market day, however, but theatricals were about to be performed, and as I passed through they were just organising

#### A PROCESSION WITH THE DRAGONS,

with a view to cleansing the atmosphere a bit, sickness being very prevalent in all this district. There is apparently some epidemic, especially severe at Hwang-sao-pa and Sing-ch'en, and many deaths.

I offered my books to the passers-by as we rested a little, but the attention was on the show, and I effected no sales. Rested at Ta-sui Ts'ing, and next day went on to Hsing-i. Here I stayed from Thursday till the following Tuesday, going out each day, with the exception of Sunday, preaching and selling books on the streets. There are two markets at intervals of five and six days, just outside the east and west gates alternately. That at the west gate attracts ten thousand or more people. It was calculated that seven or eight thousand attended the other, at which I was present. Sold a good number of books and tracts, and the people listened well to the preaching.

On first going out I walked along the busy main street looking for a vacant place to take my stand, and the first offer I made of my books brought the ungracious response,

"DON'T WANT THOSE BOOKS."

I turned into a side street leading to the gate, and as the people were leaving the city I soon had a crowd. A shower came on, but I was invited into a shop by a young man who had been down to the capital and visited our chapel, and when the rain passed off I sold a good number of books. Altogether I was very pleased with my visit to this city.

I understood that it was seventy *li* from Hsing-i to the KWANG-SI border. Going down I had thought of extending my trip into KWANG-SI, but finding that Hwang-sao-pa was further from Hsing-i Fu than I had anticipated, I gave up the idea. Leaving Hsing-i Fu, reached a large tract of country flooded owing to heavy rains and the overflowing of a river, so we had to skirt the water, adding twenty *li* or more to the day's journey. We had very rough travelling

FROM THOS. WINSOR.

Kwei Yang Fu, August 25th.—Since last writing you we have been visited by an epidemic of influenza. After recovering from a slight attack myself, I again visited Tsing-chau. One or more persons in each house in this village were down with this wearisome complaint, and the Christians who came out of their houses to welcome me looked more dead than alive.

afterwards, going some distance in a boat. The lower part of the village where we rested was flooded, the water being on a level with the roofs of the houses.

The third day, crossed another river very like the Hwa-kiang, but not so large—perhaps the gorge was deeper. At the ferry there were several small waterfalls in sight, two, three, and perhaps four hundred feet in height. Hwang-sao-pa is a busy place, more so than Hsing-i Fu, but am sorry to say I did not have a very good time. I went on the streets, but some young fellows were very rowdy, worse than any I have hitherto met in the province. I managed to sell about 300 cash worth of books, but they were so clamorous as to make further selling impracticable. Having still to visit Sing-ch'en, I left the next morning. Reached the resting-place early, and found it was market day. Went out and sold not a few books and tracts.

The next day was, in point of travelling, the worst I experienced; the road was very rough, and at only one place could we get anything to eat. I was considerably scared, too, by

#### A LARGE BLACK SNAKE

crossing the path and getting entangled between my legs. I expect the scare was mutual, for he was not long in making a disappearance. With very mingled feelings and an occasional shudder at the remembrance of the unwished for meeting, I pursued the uneven tenor of my way. Rested at a village thirty *li* short of Sing-ch'en, and passed the Sunday.

On Monday it rained, so I could not get away till late, but managed to reach Sing-ch'en. The next day was the market. Sold books on the streets and market-place, and had a good time, the people listening well. The place is about as busy as Hsing-i Fu. Next day set out on the way home. Passed the Sunday at Kwan-lin. Being again market day, went out in the afternoon and distributed a few little books and tracts. Reached Gan-shun on the Tuesday. Stayed with Brother Adam a few days, leaving on Saturday, in order to pass the LORD's day at Gan-pin.

The old man who had been baptised came in with two other men, enquirers, and we had meetings for prayer and Bible-reading, and together remembered the LORD's death. It was market day here also, and a good many came in during the afternoon, and heard the gospel from our brother T'an. I was very pleased with one of the men. He has been coming for some time and professes to be trusting in the LORD. He has

#### GIVEN UP GROWING OPIUM,

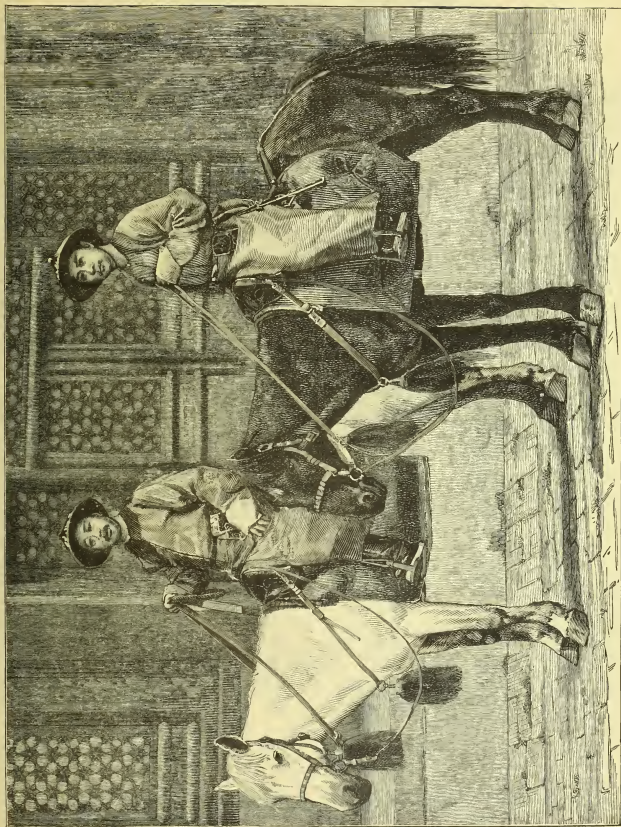
and now witnesses for the LORD to the people in his village. He has asked for baptism. I had much talk with him and liked his simple, earnest manner. He appears to have a good hold of the doctrine, and spoke very clearly about the presence of the LORD with him as the power to keep him from sin. Several from that village seem to be interested. Pray with us that the work may extend here.

You will see from the above that there is plenty of opportunity to extend the work in the province. I often turn my thoughts to all that region in the north-east, almost wholly untouched by the gospel. "How shall they hear without a preacher? And how shall they preach except they be sent?"

They gradually recovered, however, and we had some soul-refreshing times together. I stayed eleven days, and had the joy of baptising two converts before leaving. Several others wanted baptism, and I may probably baptise four or five other persons on my next visit to the place.

I reached home last Friday. The epidemic has about passed over now, and the Christians are all well again.





PRINCE CHUN (WHO DIED EARLY IN JANUARY, ON THE LEFT) AND HIS BROTHER PRINCE KUNG (see p. 20).

## SHEN-SI PROVINCE.

## Itinerant Work in the Si-gan Plain.

FROM T. S. BOTHAM.

[The first portion of this journey covers the same ground as that of Mr. Bland. See Journal and Map, Nov. and Dec., 1890.]

FUNG-TSIANG, Aug. 4th.—My wife and I have been a journey of 800 *li*. We were away a month and visited five Hien and two Chau cities besides numbers of villages. Five of the cities we had not visited before.

Leaving Fung-tsiang we went north-east, and in about two hours entered the hills. The first three days of our journey lay through a very thinly populated district, but the rest quiet after Fung-tsiang noise and heat did us about as much good as a conference! The few people in the small villages were very friendly and listened to the Gospel with interest.

At Lin-yiu we had

## A LIVELY TIME.

As soon as we got into a spacious loft which we engaged, the women began to come in companies, and Mrs. Botham was soon in the middle of a crowd of women all sitting down on the floor.

The men collected outside, and placed a chair and table for me on the street. The city is very small; I don't think there are more than 200, or, at most, 300 families in it, but some of these small places are the best for work. Without excitement or trouble the people came together and listened for hours to the Gospel. During the four days we stayed we never wanted a congregation. I think someone from every house must have heard the Gospel.

From Lin-yiu we went sixty *li* to Chui-mo, a village on the top of a hill. The people here seemed afraid of us at first, but afterward we got a few opportunities of

## "TELLING THE STORY."

From Chui-mo we travelled sixty *li* to Yong-sheo Hien, through a most deserted district, with scarcely a house to be seen. This city is even smaller than Lin-yiu, but being on the cart-road is rather busy. We got the best room for our purpose that was to be had, and the people soon came about. Mrs. Botham received the women, while I went round the city and sold books and pasted up tracts.

The next day I went on the street with a large sheet-tract, and preached for a long time to the people. They were most friendly, and after I had been speaking some time insisted on my stopping to drink tea, so I kept drinking and speaking by turns until tired of both. There was much real interest, and many made earnest enquiries about the way of salvation.

From Yong-sheo we went to Pin-chau, a larger city than either of the other two. We had a good deal of rain during our stay there, and this hindered our work considerably, but some heard gladly.

From Pin-chau a day's march of eighty *li* brought us to Ch'ang-wu Hien,

## A ROUGH LITTLE PLACE,

where every second man is a soldier. The officials here are most strongly opposed to us. From Ch'ang-wu we travelled south-west, passing through part of KAN-SUH.

The first day after Ch'ang-wu we got to Ling-t'ai Hien, the smallest city I have seen. It has only one gate, and there are not more than a hundred families in the city. Outside the city is a "Kuan," with about one hundred families of Mahometans. We found a capital inn—or room in a private house, I think—for I did not see any guests while there. Three generations of the same family were living in the enclosure.

The people came to the inn to see us, and listened with great attention to our message. The following day I took the large sheet-tract on to the street where the market is held, and had one of the most interested congregations that I have seen in China. My books were all bought up, and the people showed that they had read them by coming to ask questions.

Leaving Ling-t'ai, our road lay through a tract of country almost depopulated by the Mahometans some twenty or thirty years ago. Trying to tell the good news "to every creature," we had many wayside talks. In the little hamlets we found

## THE PEOPLE FREE FROM PREJUDICE

against us, and we had some very encouraging work for JESUS.

On the fourth day after leaving Ling-t'ai, we got to Long-chau, again in SHEN-SI. Mrs. Botham had not been able to get at the women in this city previously, though the work among the men has been as hopeful as in any part of this district. We thought our inn might possibly be the cause of the women not coming, so we found another inn in a very quiet, out-of-the-way part of the city. This proved a great success, and the women came from all quarters, and also invited Mrs. Botham to go to their homes.

We had three busy days in Long-chau, and then came on to Fung-tsiang, by the road we have travelled several times before. As a whole, this journey was decidedly the best we have taken. It is pleasant to look back and remember individuals in various places who showed special interest in the Gospel.

We had one instance of

## WHAT A SINGLE TRACT CAN DO,

even in China, towards making known the Gospel. At a village near Lin-yiu Hien, we were surprised to find the people had an intelligent knowledge of the outlines of the Gospel. I asked when they had heard, and they took me to see a tract pasted on the wall of a temple. They did not know how it came there, but I afterwards learned that Mr. Bland had passed through early one morning, and not seeing anyone about, pasted up a tract and went on his journey [see p. 151, Nov. 1890].

It is a very common sight to see our tracts pasted on walls of temples, and in villages, but a rare thing to find one tract having so great an influence. We spent two days in that village, and though the people were so busy with their harvest that we could only get a short time with them, many learnt the way of salvation more perfectly.

The work in Fung-tsiang is still against wind and tide. Though there is little open opposition now, there is much to remind us that we are only

## AS SHEEP AMONG WOLVES.

We have made some friends, and there are many interested in the Gospel, but the opposition of the officials is almost vicious, though, as they suppose, concealed from us. Will you pray for the Si-gan Plain workers, that God will give us patience to stand not so much against persecution as against monotony. The people in this city take a tremendous deal of rousing up. Praise God He leads us to *individuals*, and we believe there is a work going on in some hearts.

## Fruits of Medical Mission Work.

By WILLIAM WILSON, M.B., C.M.

HAN-CHUNG FU, September 5th.—It is a surprise to me that, in the rapid increase of our mission as a whole, there are so very few medical men giving themselves to this special work for the LORD. Yet, it may be, the blame is largely to be laid at our own door; for is it not mainly through information sent home by those actually at it, that the subject can be practically brought before the attention of those whom we long to see consecrating themselves to this special department of mission work?

Six days in the week we attend to out-patients, who come from the city or surrounding villages and towns, and in our waiting-room they hear, in most cases for the first time, of the love of God; and while we long and pray for a more abundant blessing, we have to thank God for those who have been brought out of darkness into light.

I should like to tell of two incidents of recent date in connection with our medical work, which may serve as illustrations of the direct and indirect influence that, through God's blessing, may be confidently looked for.

### FIRSTFRUITS AT YANG-HIEN.

Ho Ta-yie lives at Yang Hien, a walled city two days' journey east of us. He came to us many months ago with a very painful and distressing malady, for which for sixteen years he had in vain sought relief at the hands of the native doctors. When he came here, it was not, I think, with any great expectation of benefit; and his resolve was that, failing here to get relief, he would wander on into Tibet, and see if Thibetan skill could afford relief where Chinese had failed. He was with us many months, and during that time showed a really intelligent interest in the Truth, while at the same time his disease steadily improved.

His wife, too, who spent a good deal of time with us, showed signs of the HOLY SPIRIT working in her heart; and they went home resolved to put aside all idolatry and make a stand for CHRIST. The very day of their return home they took down their idols and idolatrous inscriptions, thus witnessing to all around of their conversion. Being well known, Mr. Ho was visited by many of his friends and others, who, knowing he had been in the mission hospital, were anxious to hear all they could about his experiences with us.

Subsequently Miss Holme was invited down to stay a few days, and although, from the crowds who came to see her, she had to leave prematurely, the seed was scattered not in vain; for it fell into the prepared heart of a woman who came out of curiosity, but who was convinced of the Truth, and whose husband was subsequently converted. A few weeks ago these two, together with Ho Ta-yie, his wife, and son were baptized at Ch'eng-ku as the first-fruits in the city of Yang Hien.

### LIHO-YANG HIEN.

Now let us turn to another walled city in this prefecture, where there has never been any work for CHRIST beyond a word spoken or tract given, and that at very long intervals of time by one or another of our members on their way up to Ts'in-chau. This city of Liho-yang Hien is situated three days' journey west of us.

Five weeks ago the Mandarin of the place sent two gentlemen to beg me to visit his Ya-men so as to professionally attend his wife, who was suffering from a very distressing malady.

It so happened I could not warrantably leave just then for so long a time as such a visit necessitated, having only recently returned from Ts'in-chau bringing Miss Clara Ellis, who needed my attention on account of serious illness.

Next day I was requested to visit our own Hien Mandarin. His good offices had been sought by his brother Mandarin at Liho-yang to urge me to go to his help. Having explained how much I regretted being personally prevented from going, I sent Mr. Sie, my native assistant. He returned only three days ago, having spent

### FIVE WEEKS IN THE YA-MEN.

He expressed, on his return, as he had in letters written during his stay, his gratitude to God for helping him so much and giving him the favour of the people there, who seem to have treated him with the utmost kindness and respect.

From beginning to end, the Mandarin personally attended to his wife, carrying out most carefully all the delicate instructions as to use of appliances, medicines, etc., which he had first to learn from Mr. Sie. So pleased was he at the steady progress of the case, that several times he asked him to defer his departure, lest he should be required; and this he gladly acceded to.

Mr. Sie did his best to witness for the LORD, and had many opportunities of conversation about the Truth. He also interested them so much in the subject of the magic lantern that the Mandarin begged him to write and request the loan of it. This we were very glad to grant, and sent with it a large assortment of slides illustrating the life of CHRIST and the early history of the spread of Christianity.

No one in the Church knows or loves his Bible so well as Mr. Sie, so he was well able to use the opportunity thus granted of proclaiming the Gospel to the large company assembled at the Mandarin's invitation.

At the Mandarin's own request, a second exhibition was given, this time in the sick chamber, where the lady and all the female members of the family had a like opportunity of hearing what to us is the old, old story, but must have been so new to them.

On his journey home Mr. Sie stayed a night at another walled city, and was there invited to be the

### GUEST OF A MILITARY OFFICIAL,

who had heard the fame of the lantern, and who arranged for an exhibition in his house. So here again the Gospel was proclaimed to a class of people who are so difficult to reach.

Thus, in addition to the number of those who have heard the Gospel and witnessed the consistent life of a humble native Christian doctor, a very favourable impression has been made on the highest authority in that city as to our medical work.

I would ask definite prayer:

1. For Yang Hien city, and those who have confessed CHRIST's name there, that they may grow in grace and knowledge, and that the five may speedily become fifty.

2. For Liho-yang Hien that the witness for CHRIST already borne there may produce direct fruit in soul and life conversion; and that if the LORD is pointing to this city as a sphere for Gospel work we may be ready to follow the guiding hand.

## Work among the Women and Children.

FROM MISS JOHNSON.

HAN-CHUNG, July 27th.—I have been back now four days from a visit to Pahi-ko-shan, where I have been staying with Mrs. Wilson for a rest. I have had splendid opportunities for telling the Gospel, and was very encouraged that all the people understood me just as though they were accustomed to hear me always. I paid a visit to a very old Christian man who had been ill; he lives with his son and son's wife. He has been a Christian for ten years, but his children turn a deaf ear to the Gospel. Their house is a cottage on the top of a hill, about 8 or 9 li from where I was staying, and the way to it is through the most lovely and romantic scenery imaginable; I cannot even attempt to describe it. On my arrival, I found the daughter-in-law out, but the son was at home, so I had an opportunity of speaking to him about his soul.

He laughed, and said, "Each country has its own gods; you have yours, and I have mine." "No!" said I, "there is but one God, Creator of all things. He made you, and all you have come from Him; therefore you owe Him love, reverence, and worship. He loves you, is waiting to receive you, and has sent His Son to die for you and wash away your sins, but if you won't listen to His Word or His servant's message, then God will and must do as He has said: 'The soul that sinneth it shall die.'" He rose, and left the room. While speaking to the woman next door about the speedy return of our LORD, the old man of eighty, who had been a silent listener, said, sadly, "Oh, I have waited for Him so long! Why doesn't He come?" The LORD helped me to comfort his heart a little, I think.

On another day two women walked 15 li on purpose (so they said) to hear me preach. I had a splendid time with them. One old lady, in particular, listened as I have never seen any woman listen before; she literally drank in every word, asking innumerable questions, and every now and then exclaiming, "What a pity I never heard all this before!" or "I am too old now; God will never receive me!" She seemed so relieved when I told her that young and old, rich and poor, were all alike welcome to come to JESUS—that His love embraces all. She said, more than once, that she would never worship heaven and earth or any idol again. Two days later was Sunday, and the very first to come to the service was this dear old lady and two more women. She told me that she was so anxious to hear more that she had slept at her daughter-in-law's house, not far off, in order to be able to be present. After the meeting I had another delightful time with these women, going through the old, old story over and over

again, all three paying the deepest attention. The old lady took away some tracts and books for her sons, who hold some official positions.

At a later day another old lady, belonging to one of the richest families in the neighbourhood, walked 16 li, bringing four others with her, "on purpose" to hear the Gospel. I had a glorious time with them, and they listened most eagerly while I spoke from John iii. 16. The old lady asked no end of questions, and when I finished she said, "This is a very beautiful religion, but my sins are too many, and I am too old to be saved. You have no sin, and will go to heaven when you die, but I must receive the punishment I deserve." I did my utmost to assure her that the same SAVIOUR who had saved me was waiting to save her too, and that I was just as great a sinner as she was; but nothing seemed to give light to her soul. May the LORD, by His HOLY SPIRIT, cause the Sun of Righteousness to shine upon her darkness! Two other women, who were also very interested, seemed anxious to know more. Besides visitors who came every day, I received numerous invitations to go and preach. Altogether it proved a most encouraging visit. I should have enjoyed it more had I not been so tired. The last three days we were crowded out from morning to night.

Now I am back at work in the school, and Miss Holme has gone to help Mrs. Huntley in Cheng-ku for a while.

September 10th.—I love my work more and more year by year. It will tell in after years more than at present, though the LORD has been showing me signs of His loving approval. Three or four more girls besides those already baptised are, I believe, converted, not only by their own continual profession, but by what is of more importance, their daily lives and conduct. These children are all day scholars. Alas! they are placed in such positions at home as to render it humanly impossible to confess JESUS as their Saviour by baptism. For this I feel very grieved, but Chinese girls are powerless in the hands of their parents and stepmothers. But I do praise God that baptism is not the way of salvation, and that once washed in the blood of the Lamb, they are safe for eternity.

The school has very much prospered this year, but lately, owing to the extreme heat and consequent universal sickness, many attendances have fallen off. However, we have a fair number coming daily. We have one old Christian teacher, Ho Sien-seng, back again. A marked improvement is the result, and I am relieved of much of the native teaching.

FROM MRS. WILSON.

HAN-CHUNG, August 30th.—The work here goes on steadily this year. We have had additions to the Church of some who only heard for the first time at the Chinese New Year. I have a weekly class on Friday morning, mostly gathered from the outpatients, varying in number from twenty to forty. Of some of these I have great hopes. They have already given in their names as enquirers, and seem in real earnest.

FROM MISS HOLME.

YESTERDAY afternoon I had a nice number at my class. You may not know what class I mean, so I will explain. Mr. Ho, the school teacher, about the time I was praying for openings for the Gospel, asked me to use his house

for meetings. I felt this to be a real answer to prayer, and would give me an opening not only into one house, but into many. I invited as many women as possible, and with the help of Mrs. Ma, managed to get together many who had at one time attended the meetings of long ago, when Mrs. Turner (then Miss Drake) and others used to conduct them at their own house, which at that time used, I believe, to be in the south side of the city. Mrs. Ho's house is now on the same street. I have been there now three weeks. Yesterday we had thirty women.

Mrs. Easton and little Kate are away on the hills for needed change, with the Misses Ellis. Mr. Easton and Dr. and Mrs. Wilson are quite well. The work is growing; numbers are increasing; and members are slowly being added to the Church.



FROM A. H. HUNTLEY.

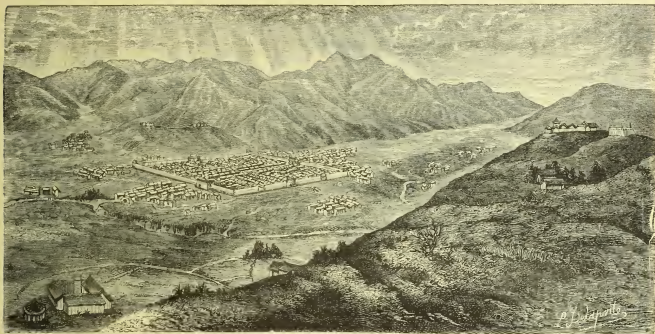
CHENG-KU HIEN, July 27th.—On Sunday we had a good day at all the men's and women's services—six in all. We also received two men as candidates for the next baptism.

The men's preaching hall continues to be opened every morning, and many hundreds are hearing the Gospel.

August 3rd.—Work has been going on favourably. The new "Women's Guest Hall" promises, under the blessing of God, to be a great success. We have this week, after a long time of waiting upon God, engaged a Bible-woman, who will help constantly, both in the Guest Hall and in visiting. Mrs. Ngien is taking up her work in the right spirit, and we hope for much blessing through her efforts. Sunday's meetings very encouraging, crowded services all

day. The women's prayer-meetings and Bible-class very well sustained. Many strangers are interested, both among men and women. Miss Holme has been visiting this week, and has rendered much help just at the time when my wife was ill. We find no time for study beyond preparing for preaching. Preaching and directing church affairs take up my time. Am myself feeling far from strong; the work is heavy, and we have not a few trials. Thank God we have foreshadowings of good times that are not very far off.

The matter is before the Church of sending out a native catechist to reside in a neighbouring town and get together inquirers, whom we hope to form into an out-station some day. We are asking God to choose this man for us.



A CHINESE CEMETERY.

## In Memoriam.

MRS. JAMES MEADOWS, OF SHAO-HING, CHEH-KIANG.

BEFORE going to press last month, we could only briefly announce the sad tidings of the loss of Mrs. Meadows. The news came to us in a letter from Mr. Stevenson, who says, writing from Shang-hai:

"I am sure you will be greatly shocked and grieved to hear of the removal of our dear Sister, Mrs. Meadows. They have been experiencing, it appears, a terrible time at Shao-hing with the influenza. Mr. Meadows says, in a note: 'It was a sudden and heavy blow to my wife and me to see nine Foreigners and eight Natives all down at once in our house, and within five days; the epidemic

spread like wildfire. . . . A racking cough is on me and my wife, and profuse expectoration is on her again.' This letter was dated October 30th, and on November 3rd we received the telegram saying that Mrs. Meadows was gone. We are in earnest prayer for our dear Brother Meadows and for the four children."

Miss Carpenter, who was stationed at Shao-hing when in China, writes:

"I have received two letters from my Sister [Mrs. Heal], who says that dear Mrs. Meadows was ill only three days, and very peacefully fell asleep in JESUS on November 3rd. She was glad to say God was graciously sustaining

them. Mr. Meadows said he was sure it was one of God's 'all things working for good.' I do feel they need our prayers very much. When I was in Shao-hing, we so often thought Mrs. Meadows would soon have finished her

work here below; but death always seems to surprise us when it comes. I feel as if I had lost a second mother. Shao-hing will never be the same again without her, I am sure. But we must rejoice to know her joy is now so full

while we weep with her sorrowing ones. GOD grant that we who are privileged to work a little longer for the Master, may follow JESUS as faithfully as our dear Sister did."

Mrs. Meadows (as Miss Rose) went to China in 1886 with the "Lammermuir party," and had only once since visited England with her husband. Since their return they have remained at Shao-hing, where our sister has been a quiet but patient worker, "much beloved by the Natives and all who knew her." How much our dear Brother will need in his bereavement grace to emulate the good old Patriarch, whose trials form at present the subject of the first pages of our Paper! for it is *not* easy to say: "The LORD hath taken away; blessed be the name of the LORD." May he prove Him all-sufficient.

## GENERAL.

### The Death of Prince Chun, Father of the Emperor.

FROM "THE GRAPHIC."

THE death of Prince Chun, the father of the reigning Emperor of China, brings to a premature close the career of perhaps the most remarkable, and certainly the most influential, of the public men of that great and still mysterious Empire. . . . Until we obtain better sources of information as to the part he played behind the scenes between the appointment of Prince Kung as Chief Minister in 1862 and his summary removal from power in 1884, our description of the career of Prince Chun must necessarily be confined to the events in which he came prominently before the public.

Born rather more than fifty years ago, Yih Hoh, or Prince Chun, was the seventh son of the Emperor Taoukwang, who ruled over China from 1821 to 1850, and he was often known as the Seventh Prince. His elder brother Hienfung was Emperor from 1850 to 1861, and he was the Sovereign in whose name the treaties of Tientsin and Peking were signed. It was after the death of Hienfung that Prince Chun first came into prominence. That ruler had never reconciled himself to the new position created by the advance of an Anglo-French force to the gates of Peking, and by the admission of foreign Envoys into the Chinese capital. He refused to return to Peking, and showed an inclination to transfer his Court to Jehol. His favourite adviser was Prince Tsai, who was mainly responsible for the treacherous seizure and imprisonment of Sir Harry Parkes and Sir Henry Loch, and who wished to renew the struggle with the English. The death of Hienfung in August, 1861, nipped this project in the bud, but, as he appointed a Board of Regency, with Prince Tsai as its president, to act for his infant son Tungche, the intelligent Princes and Ministers left at Peking to carry on business with the victorious Treaty Powers were placed in a position of much embarrassment and anxiety. For three months the boy Tungche remained

at Jehol, where he was in the hands of Prince Tsai, but, on his removal to Peking in November, Prince Kung, and his brother Prince Chun, determined on a *coup d'état*, with the aid of the widows of the Emperor Hienfung. Once the person of the young Emperor was made safe, all the members of the Board of Regency were arrested and executed—those of the Imperial blood being sent the silken girdle to end their own existence. In arresting the ring-leaders in what was a plot to gain supreme power at the expense of himself and his brother, Prince Chun showed marked courage and energy, capturing the most formidable of the conspirators with his own hand . . .

In 1875, the young Emperor Tungche died suddenly, and Prince Chun's son, then named Tsai Tien, but now known as the Emperor Kwangsu, was selected his successor at a midnight council held on January 12-13th of that year. Kwangsu was sent for from his bed, "cross and sleepy as he was," and received the homage of his uncles and other relatives. Considerable as was the influence of Prince Chun before this event, it was much increased by the elevation of his son to the Dragon Throne, and, for the thirteen years of his minority, it cannot be doubted that Prince Chun was the most powerful member of the Imperial family.

After the death of one of the Empresses Regent in 1882, Prince Chun came more prominently forward, and when in April, 1884, he decided to remove Prince Kung from office, the success of the step was due to his firmness and promptitude. . . . His loss to the young Emperor, who has so recently begun to rule in his own name, will be very great, and it is not easy to see whence his place can be supplied. Probably his death will necessitate the return of Prince Kung to power, for he and Li Hung Chang are the only leading and experienced statesmen, so far as we know, that China now has left. DEMETRIUS C. BOULGER.

**The Audience Question.**—Shanghai, Dec. 16th.—An Imperial Decree, which has just been promulgated, announces that the Emperor will grant an audience to all the Foreign Representatives in February next. This startling innovation on the practice of the Court is a tardy, but a thorough-going, concession to the demands of Western diplomacy; for the Decree ordains that a reception of this kind is to be henceforth an annual function. Thus the theory of the unapproachable majesty of the throne is once for all surrendered, and the Ruler of China accepts frankly the position

of a sovereign bound by the ordinary rules of diplomatic equality.

It is, of course, a perfectly logical result of the policy of sending missions to Europe. But hitherto the Celestial intelligence has fought stubbornly against admitting reciprocity in international relations. How far the abandonment of the pretension to superiority and of the tradition of jealous exclusiveness will weaken the *prestige* of the Emperor in the eyes of his own subjects is a matter on which the Conservative Mandarins have their own opinions. Those who like it least

have to submit to it as another sign of the Liberal tendencies of the present *regime*. The Emperor will, no doubt, benefit by the opportunity afforded to him of coming in touch, however slight and formal the contact may be, with external opinion, while the recognition of the status of the "Barbarian" Ministers will strengthen their hands in their dealings with the Tsung-li-Yamen.

Chinese statecraft may in every case be trusted to adapt itself to the new conditions, and, as before, to play off the various Powers against one another, while allowing all in common to enjoy the privilege of approaching the august presence.

Shanghai, Jan. 16th.—Notwithstanding the death of his ather, Prince Chun, the Emperor of China has decided to receive the Foreign Ministers in audience, as arranged, at the end of February or in the beginning of March.

The audience will be held in the same hall as that in which the Emperor Tungche received the Representatives of the Treaty Powers in June, 1873.—*The Standard*.

#### FAREWELLS TO MISSIONARIES.

At the Central Noon Prayer Meeting, 186, Aldersgate Street, on Thursday, January 8th, a very interesting party of missionaries was commended to the grace of God for service in China. Mr. George Williams presided.

The occasion was rendered peculiarly interesting by the presence of some Scandinavian young ladies, who, having learned English, were now going to China as missionaries, supported by their countrymen at home, but in association with the C.I.M. Miss Hogstad (Norway) and Miss Meyer (Finland) each gave testimony, the latter saying she was the first woman from Finland going with the Gospel to the heathen. Miss Johanson (Sweden) and Miss Karlman (Sweden) also spoke very simply and earnestly. Miss Carlse (Sweden) was not able to be present. Miss Slater (Carlsle) gave a brief testimony, tracing back her call to mission work to one of the Keswick Conventions. Miss McMinn (Belfast), like her sisters, spoke of her sense of personal insufficiency, but of strong confidence in an omnipotent God. Miss Robotham was unable to be present. The party were very earnestly commended to God in prayer.—*The Christian*.

The Rev. J. Hudson Taylor gave an address in the Y.M.C.A. Hall, Sydney, on the evening of Nov. 8th, to a large attendance. Nine of the new missionary band were on the platform. Mr. Taylor, after referring of the great kindness he and his friends had received during their few weeks' stay in the Colonies, spoke of the work in China that lay before the new missionaries, and asked for the sympathy and prayers of Christians on their behalf.

Yesterday evening, the 9th, in the same hall, after the usual Gospel meeting, there was a farewell meeting. The whole of the new mission band (eleven in all) with Miss Mary Reed, were on the platform. Mr. Taylor gave a most telling address, the hall being crowded. He leaves for Brisbane to-day. The remainder of the party will sail from here by the *Menmuir* on Saturday.

During this week the whole band will hold meetings at Summer Hill, Surry Hills, and Petersham, and on Friday evening there will be a grand farewell in the Centenary Hall, York Street.—*Sydney Daily Telegraph*.

**New List of Missionaries and Stations of the C.I.M.**  
—A revised edition is just out, and we strongly recommend it, containing, as it does, a suggested order for daily prayer. It is in book form, price 1d., by post, 1½d.; or with small coloured map, 2d., by post, 2½d. The large map, folded in cloth cover, is also useful; price (including the above list), plain, 6d., by post, 8d.; on cloth, gilt cover, 1s., by post, 1s. 2d.

**Distress** There are cries of coming distress reaching us from various parts of the interior, due, it is said, to the long-continued drought, or rather fine weather. There are always cries of distress reaching us from

some part or other of this vast empire, due no doubt to the extreme poverty of the people rather than to any freaks of the weather. As long as the Chinese nation will continue to maintain such a tremendous army of students and expectant officials of all ages, from twelve years old to one hundred and over, so long will the condition of the people remain poor. Perhaps it is much safer, however, for China and the surrounding nations that the Chinese Government continue to maintain such armies of peaceful students and office-hunters than do as some European nations; that is, maintain half its entire male population as warriors, in a state of perpetual preparedness to wage an expected strife with its neighbours.—*London and China Telegraph*.

#### The Recent Floods.

The Tientsin correspondent of the *North China Herald* writes:—Several of the missionary gentlemen have returned from some of the outlying flooded districts, which they have visited in the interest of their work. Letters have been received from others who have visited other sections of the distressed country. Hence, at the recent meeting of the Relief Committee, an unusual amount of information was communicated in regard to the actual condition of a very large territory in the aggregate, and from places distant from Tientsin, some of them more than 300 li. Their reports were of what they themselves had seen and examined, and knew of their own knowledge. There was a wonderful agreement in these reports, as regards the extent and the amount of the destitution. The flood followed so soon after the wheat harvest that nothing else was gathered. The growing autumn crops were tender, and were wholly swept away, which means both food and fuel for the winter. In many places the fruit orchards of apricot, pear, and peach trees, were seriously damaged, and large numbers of trees killed. In some places the osier willow is the source of a wide industry, from which thousands of people make a large part of their living. These were so long submerged that they are wholly destroyed. Careful inquiry showed that half the population, more or less, are, or very soon will be, reduced to dire distress, and will be compelled to go out and beg during the winter, or starve in their places. The stronger were preparing for the former, leaving what little they had for the old and infirm. In many cases they are already reduced to living on willow leaves, grass, and chaff. In most of these destitute regions, although the Government has appropriated large sums of money and quantities of grain to relieve distress, little or nothing has been or is now being done in the way of distribution. In a few places, on one or two occasions, the sum of 150 copper cash has been given to adults, and half as much to children under fifteen years of age, with no suggestion or the least indication that further assistance may be expected.—*Ibid*.

#### Relief for the Distressed.

Referring to the paragraph in the January number of CHINA'S MILLIONS, Dr. Edwards writes, on January 16th: "I have received up to date, as the result of that notice, £25 7s. towards the relief of the distressed in North China. Letters recently received show the distress to be very great. Mr. Clarke speaks of some even in October last living upon a mixture of nine-tenths of chaff and one-tenth of coarse meal. Others were eating a mixture of willow leaves and grass with a sprinkling of earth. In a letter dated November 20th, acknowledging £200 sent by cable, he says: 'The money you have sent will enable 500 adults to be kept alive for five months.' He adds that on the suggestion of a Chinese Benevolent Society the Tien-tsin Committee has selected, as the field of their operations, a cluster of ten villages containing about 5,500 adults and 4,400 children. Should the funds at the disposal of the Committee not be sufficient to carry on the relief for the five months, this same benevolent society has promised to continue the work."

Friends will kindly continue to send their contributions for this object direct to Dr. Edwards, at 18, Morningside Place, Edinburgh.

## Notes.

**SHEN-SI.**—The friends working on the Si-gan Plain are still plodding away without any fixed abode. Earnest prayer is asked for them.

Mr. Redfern writes from Si-gan, September 25th: "Mr. Bland and I have been spending a few weeks in this large city. I cannot speak of much to encourage, although to be a witness for the Lord anywhere is a great privilege. We intend to 'stick at it,' and with prayerful service, coupled with faith, the blessing will come."

**SHAN-SI.**—The work at Hung-t'ung progresses quietly but steadily, much care being exercised in the reception of candidates for baptism, of whom, as will be seen, there was a large number recently.

Misses Forth and Jakobsen have returned to Hoh-chau, after spending some time in Lu-gan.

**CHIH-LI.**—Mr. Simpson reports that a few natives at Hwuy-luh are attending worship and showing real interest.

**SHAN-TUNG.**—Dr. Randle reports a busy time at T'ung-shin (Chefoo) hospital and dispensary, the out-patients numbering between 350 and 500 monthly; during the year there have been 90 in-patients.

**SI-CH'UEN.**—Dr. and Mrs. Parry had returned from an interesting visit to Tan-lin and Mei-chau, where three natives were baptised and a church founded.

**GAN-HWUY.**—There have been twenty persons baptised in this province, causing much cheer to the workers there.

Mr. W. Cooper was hoping in a few days to baptise two more men at Gan-king, who had been enquirers for two years and a half, and candidates for more than a year.

**KIANG-SI.**—Good news is reported from the south, signs of spiritual blessing being manifest in Kan-chau and King-an.

**CHEH-KIANG.**—In addition to the seven baptisms reported below at T'ai-chau, Mr. Rudland speaks of other candidates on the roll, and is thereby very much encouraged.

### BAPTISMS.

**KAN-SUI.**—Ts'in-chau, October 21st, five.

**SHAN-SI.**—K'uh-wu, October 25th, three; Hung-t'ung, October 26th, forty.

**SI-CH'UEN.**—Chung-king, September 13th, four; Tan-lin, October 8th, three; Mei-chau, October 11th, three.

**GAN-HWUY.**—Ning-kwoh, November 20th, nine; T'ai-p'ing, November 23rd, five; Gan-k'ing, November 1st, five; Wu-hu, November 26th, one.

**KIANG-SI.**—Nan-k'ang, November 7th, one.

**CHEH-KIANG.**—T'ai-chau, October 15th, three; and Out-station, November 4th, four; Hang-chau, November 19th, five; T'ien-t'ai, November 2nd, one.

**BURMAH.**—Bhamo, October 19th, one.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

### DEPARTURES.

The party enumerated in our last sailed on January 9th, except Miss Sundström, who waits to get a better knowledge of English. In addition to those mentioned as accompanying Mr. Taylor, is Miss Aspinall from Melbourne.

### TRANSFERS.

Burt, Miss, } from Chau-kia-k'eo to Shæ-k'i-tien,  
Jones, Miss S. E., } Ho-NAN.  
Gates, Miss, } to Ta-t'ong, GAN-HWUY, not to Hwuy-luh, CHIH-LI, as stated last month.  
McQuillan, Miss, }  
Scott, Misses M. H. and C. J.,—from the Yang-chau Training Home to Hwuy-chau, GAN-HWUY.

### BIRTHS.

Cooper, Mrs. W.,—a daughter, on November 17th, at Shanghai.

Gracie, Mrs.,—a daughter, on October —, at Chau-kia-k'eo, Ho-NAN.

### MARRIAGE.

R. Wellwood to Miss Bangert, on November 4th, at Pao-ning, SI-CH'UEN.

Miss Mary Black had been detained in Shanghai by an attack of influenza, but was about returning with her sister to Fan-cheng, HU-PEH.

Mrs. Broumton is reported as progressing favourably after a successful operation.

Mr. and Mrs. Cassels, who spent some months near the coast, had left for Pao-ning, SI-CH'UEN.

We understand that Mr. and Mrs. W. Cooper and Mrs. Hunter have passed through an attack of influenza.

We are very grieved to hear, under date December 12th from Shanghai, that Dr. Douthwaite was seriously ill from inflammation of the liver. Later letters say he was better.

Miss Gates, who has been in poor health, is now quite strong again.

Latest accounts report Mr. Hoste as not being strong.

Mr. and Mrs. Hogg left for England on Dec. 19th from Shanghai on furlough.

Messrs. Edward Hunt and George Hunter had started for a visit to Cheng-yang-kwan and Ying-chau, GAN-HWUY.

Mr. Lachlan is now quite well again, and remains for the present at Shanghai, passing Mr. Baller's revised Mandarin Primer through the press.

Mr. Jas. Lawson paid a short visit to Ta-ku-t'ang for a fresh supply of books for South Kiang-Si. He had just recovered from an attack of fever.

We hear Mr. Frank McCarthy is far from strong.

It may be necessary for Mr. McKee to come home in the spring, as he suffers much from malaria.

We are thankful to hear that Mr. Meadows and family were recovering from the influenza, and seemed greatly sustained under their recent trial.

Miss C. K. Murray spent a few weeks in Shanghai for rest and change, having felt run down, and had returned to Yang-chau feeling benefited.

Mr. and Mrs. Nicoll had left Hankow for I-chang, though he was not at all strong. He hoped the boat journey might do him good.

Mrs. Pruett, Sen., purposes residing at Kwei-yang with her son, Dr. W. Pruett, who had started to meet her on her way thither.

Dr. Randle, who was on his way to Kiu-chau, his former station, for a visit, called in at Shao-hing to see Mr. Meadows and family, reporting as above.

Mr. D. M. Robertson appears to be in a very unsatisfactory state of health.

Mr. and Mrs. Stanley Smith are reported not to be very robust at present.

Mr. and Mrs. F. A. Steven are in Canada, where they will probably spend a year, urging China's needs both there and in the United States.

Mrs. Hudson Taylor and party arrived in Shanghai on December 16th. Mr. Hudson Taylor, having been delayed through the strikes in Australia, did not reach Hong Kong until December 13th, too late to meet Mrs. Taylor there.

Miss Whitchurch had again been seriously unwell, but was recovering.

# CHINA'S MILLIONS.

## Blessed Adversity.

(Concluded.)

By J. HUDSON TAYLOR.

*"The LORD gave, and the LORD hath taken away; blessed be the Name of the LORD."—Job i. 21.*



**J**OB'S trial, however, was not completed, as we have seen, when his property was removed. When the LORD challenged Satan a second time: "Hast thou considered my servant Job . . . ?" Satan has no word of commendation, but a further insinuation: "Skin for skin; yea, all that a man hath will he give for his life . . . touch his bone and his flesh, and he will curse Thee to Thy face." Receiving further permission to afflict him bodily, but with the charge withal to save his life, Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot to his crown. The pain of his disease, the loathsomeness of his appearance, must have been very great; when his friends came to see him they knew him not. His skin was broken and had become loathsome; his flesh was clothed with worms and clods of dust; days of vanity and wearisome nights followed in sad succession; his rest at night was scared by dreams and terrified through visions;

so that, without ease or respite, strangling would have been a relief to him, and death rather than life. But there was no danger of death, for Satan had been charged not to touch his life. His kinsfolk failed him, and his familiar friends seem to have forgotten him. Those who dwelt in his house counted him as a stranger, and his servant gave no answer to his call when he entreated help from him. Nay, worse than all, his own wife turned from him, and in his grief he exclaimed: "My breath is strange to my wife, though I entreated for the children's sake of mine own body." No wonder that those who looked on thought that God Himself had become his enemy.

Yet it was not so. With a tender Father's love God was watching all the time; and when the testing had lasted long enough to vindicate the power of God's grace, and to prepare Job himself for fuller blessing, then the afflictions were taken away, and in place of the temporary trial, songs of deliverance were vouchsafed to him.

Nor was the blessing God gave to His servant a small one. During this time of affliction, which, perhaps, was not very prolonged, Job learned lessons, which all his life of prosperity had been unable to teach him. The mistakes he made in the hastiness of his spirit were corrected; his knowledge of God was deepened and increased; he had learned to know Him better than he could have done in any other way. He exclaimed that he had *heard of* Him previously, by the hearing of the ear, and knew God by hearsay only, but that now his eye *saw* Him, and that his acquaintance with God had become that which was the result of personal knowledge, and not of mere report. All his self-righteousness was gone: he abhorred himself in dust and ashes. And then when he prayed for his friends, the LORD removed the sorrow, restored to him the love and friendship of those who previously

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were for the time alienated, and blessed the latter end of Job more than the beginning. His sheep, his camels, his oxen, and his asses, were doubled. Again seven sons and three daughters were granted to him, and thus the number of his children also was doubled; for those who were dead were not lost, they had only gone before. And after all this, Job lived 140 years, and saw his children, and grandchildren, to the fourth generation; and finally died, being old and full of days.

May we not well say that if Job's prosperity was blessed prosperity, his adversity, likewise, was blessed adversity? "Weeping may endure for a night, but joy cometh in the morning;" and the night of weeping will bear a fruit more rich and permanent than any day of rejoicing could produce. "The evening and the morning were the first day." Light out of darkness is God's order, and if sometimes our Heavenly FATHER can trust us with a trial, it is a sure presage that, if by grace the trial is accepted, He will ere long trust us with a blessing.

In this day, when material causes are so much dwelt upon that there is danger of forgetting the unseen agencies, let us not lose sight of the existence and reality of our unseen spiritual foes. Many a child of God knows what it is to have sore conflict with flesh and blood, and yet, says the Apostle: "We wrestle not against flesh and blood, but against . . . wicked spirits in heavenly places" (*margin*). It would be comparatively easy to deal with our visible foes, if the invisible foes were not behind them. With foes so mighty and, apart from God's protecting care, so utterly irresistible, we should be helpless indeed if unprotected and unarmed. We need to put on the whole armour of God, and not to be ignorant of Satan's devices. Let us not, on the other hand, lose sight of the precious truth that God alone is Almighty, that God is our Helper, our Protector, and our Shield, as well as our exceeding great Reward. "If God be for us, who can be against us?" Let us always be on His side, seeking to carry out His purposes; then the power of God will always be with us, and we shall be made more than conquerors through Him that loved us.

*J. Hudson Taylor.*

## KAN-SUH PROVINCE.

**KAN-SUH WORKERS:**—Lan-chau—Mr. and Mrs. Parker (absent), Mr. and Mrs. G. Graham Brown, Miss G. Muir, Miss M. G. Brown, Si-ning—Mr. and Mrs. C. Polhill Turner, Liang-chau—Mr. and Mrs. Laughton, J. C. Hall, Ning-hsia—C. Horobin, W. T. Belcher, Ts'in-chau—Mr. and Mrs. H. W. Hunt, Misses Kinahan, Sutherland, Smalley, C. and F. Ellis (the last two absent for the present).

## The Hermit Country.—On the Borderland.

FROM CECIL POLHILL TURNER.

**H**WA-YUEN-SI, 120 *li* from Si-ning, June 25th.—It is just a month since we left Si-ning in search of a home where the study of Tibetan could be pursued. At first we made for a large Tibetan Monastery, Ur-ko-lung, also 120 *li* from Si-ning, whence two Lamas had visited us at Si-ning. There we remained a few days in a Tibetan house near the Monastery; but not finding the conveniences we desired, it was clear we should push on.

Our next halt was at this little place, fifteen *li* from Ur-ko-lung, where we found an inn kept by a Chinaman. After remaining there just upon a fortnight, a Tibetan woman, to whom the inn belonged, suggested that we should stay in the house of her brother. This proposal we willingly assented to; and we have now been eleven days in our present quarters. It is quite Tibetan, and that is a great thing, for which to praise God, as they are naturally so shy of foreigners.

Both our host and his wife are kind, and make it their aim to help us all they can with the language. Tibetan visitors constantly come in, too.

We have one little room with a "k'ang," and a mud cooking-range, in which everything is prepared. It is exceptional to have a spare room in a Tibetan house, and this is a very clean one. If we can remain half a year or so, it will give us a good lift. We shall see how the LORD leads.

The natives in these parts seem much addicted to wine; drunkenness is very common. Our house stands alone; about a *li* off is another. We are on the side of a hill, in a little valley, with hills on each side. Only our host, his wife, and a little adopted girl, live here beside ourselves. We feel in our proper element, though there is yet much to be desired; and we look to GOD to lead to the lowest place.

FROM MRS. C. POLHILL TURNER.

**S**I-NING, August 27th.—Last Thursday, while we were at breakfast, a man brought us an invitation to a

Tibetan tent, a little distance off; at least, he called it a little distance. From what he said we thought it was

just beyond a small village quite near here. So next morning we started walking.

The country was lovely, and the view quite repaid for the trouble of getting there. A narrow valley, entirely shut in by hills, a little brook rippling along it, wild flowers of all sorts, sheep, cows, and shepherds the only living creatures about, and in the distance high mountains, looking so blue and soft; such was the scene. This part of the road was all uphill, and we began to think longingly of the tea which we knew would be ready at the end of our journey. At last we came close to the little cluster—three houses and two large black tents.

On enquiring for Mr. Tob Tsang's residence, a woman came to lead the way, while another held down a huge dog. These Tibetan dogs are almost like the lions in "Pilgrim's Progress"—at least to faint-hearted Christians like me. We were then ushered for the first time into a

#### REAL TIBETAN TENT.

It was a good size; at least five or six times the size of the one we lived in at Ma-ying last summer, made of woven yak's hair. All round was a mud wall about four feet high. The cooking arrangement was made of mud, in the form of a tripod, large enough to hold a good-sized *ko* (cooking pot). This was exactly in the middle of the tent, and the overlapping piece of tent cloth laid back made an outlet for the smoke and an inlet for the air. Instead of a *k'ang* (brick-oven bedstead, see p. 36) there was an enclosure made with hurdles, slightly raised, strewn with brushwood, over which *chans* were placed. The owner of the tent invited us to take our seats here. A young Lama was also sitting there.

Very soon after we were seated, bowls of tea were handed to us. These people know how to make good tea

with milk. In each bowl a large piece of butter was put. As soon as we had drunk a few mouthfuls, a woman was at hand to fill up the bowl, and this kept on a good while, so that we hardly knew how much we drank. We were also given a kind of cheese called "*tud*," and, when we had drunk enough, "*tsanba*," which by this time we eat like natures.

After a few minutes an extra thick *chan* was laid down, and

#### A BIG LAMA,

big both in size and in reputation, came and took his seat upon it. It was to meet this worthy that we had been invited. He came from Rong-wo monastery on the other side of the Yellow River, some days' journey from here. Having heard that foreigners were staying at Mr. Hua Chien's house learning Tibetan, he had expressed a desire to see them, and Mr. Tob Tsang had accordingly invited us. Mr. Tob Tsang himself was lame, and seemed a very nice man, most kind and hospitable, and was quite concerned when it inadvertently came out that I was very tired with the long walk.

The Lama wished to know if we could read Tibetan. A wooden board, wetted and then sprinkled with ashes from the fire, and a pointed stick, served as writing materials, and he wrote sentences for us to read. He could not speak Chinese. The last sentence he wrote was, "Will you give me a pen?" They talked Tibetan to us most of the time, only putting into Chinese what we did not understand, so it was good practice. Mr. Tob Tsang listened very attentively to the story of the LORD JESUS, and the old Lama seemed rather uncomfortable. When we left, the sun was getting low. They pressed us to stay and eat *mien* and mutton, but it would have been too late to do so. It was quite dark when we reached home.

## Can we reach the Unevangelised Millions?

FROM HENRY W. HUNT.

2 Corinthians x. 16.

**T**SIN-CHAU.—Some years ago a little book by Mr. George King of the C.I.M. was published, entitled, "How shall the Gospel be preached to this generation of Chinese?" and it rightly found much acceptance amongst its readers. The question still troubles all true workers for the MASTER, especially those whose lives are being spent amongst the Chinese, and I do not think any of us may conclude that the problem is yet satisfactorily solved. That China contains *perishing millions* to-day is an awful fact; and that vast numbers are *enslaved by the wretched opium* is another awful fact. What is the best remedy?

We reply, The best and *only* remedy is the Gospel. Now, it is a continual cry, that "the labourers are few." Granted, but is this the *real* reason why we are making so little headway? Dr. Williamson has represented that the reason is, want of more united effort amongst different societies. But, with all due respect to his opinion, I think we shall find that our mistake lies in another direction. Mr. Baldwin, late of Morocco, has been endeavouring to show that existing systems are all at fault. Most likely this also has much truth in it.

But may we not with profit find other, and perhaps more weighty, reasons why we do not rejoice in greater results? While not wishing to join in any unhealthy craving for *purity* at the expense of *purity* in our native churches, I think we shall all agree that even in this dispensation we might reasonably expect more blessing.

The reasons why we are not obtaining it seem to me to be these:—Too much settled work, and too little systematic itinerant work; too much flocking together of the workers in certain places where blessing has been given in a degree, and too little scattering in other places which have hardly had an opportunity.

Now, is it not possible for *every* city and town in the eighteen Provinces to be *systematically visited* every one or two years, for the purpose of making the Gospel well-known to its inhabitants? Let us suppose *four workers* are set apart for travelling and working together in each Province. Such workers must be men able to preach intelligibly, and to live on native food (unless they desire the questionable advantage of carrying stores, etc., with them), and also willing to endure hardness as good soldiers of JESUS CHRIST. If such men could sing well, all the better.

A plan is to be made to thoroughly work all important places in the Provinces within a year, if possible; if not, within two or even three years,—so long as it is done *regularly*. The four preachers to take their stand in crowded neighbourhoods, fasten up a large hymn-sheet in the public view, sing and explain the same, and then preach, after which book-selling might follow with advantage. All who have had experience in itinerant work in China are aware of two facts. First, the people are already partly prepared of the LORD by itinerant and colportage work previously done; and, second, there are



many reasons why four or even six brethren could follow up such work much *more easily and satisfactorily* than could the usual number of two.

Then the inquiry comes, "What, when converts are made?" We reply, choose out the most promising, and *show them how to form a Church*, which, while being *self-supporting*, could at the same time have the advantage of an *occasional visit* from the four foreign Evangelists, who would find it a continual joy to do their utmost for the establishing and encouraging of such Churches. Would not this system, well worked-out, bring about a much healthier state of things than at present exists, without in the least interfering with other methods already existing,

and which have in the past been blessed to the conversion of some?

The writer is so confident of blessing in this line of labour that if three workers are found to join him, and another who prefers settled work to take his place at this station, he will gladly relinquish present duties for those in the "regions beyond," and from time to time report on the progress of the work in this Province.

Of course there are seasons when the evangelist must "come apart and rest awhile." If the worker is married, he can do it with advantage at home; if not, at any station where there is settled work. But such seasons must be *short*.—*The Messenger*.

FROM MISS KINAHAN.

**T**S'IN-CHAU,  
Sept. 10th.—  
We pray that the dear Misses Ellis may be able to return here, and they look forward to coming up later with Mr. Easton. There is plenty of work to be done both in the city and villages, not to speak of the regular classes. Will you join in prayer that the message may be given in the SPIRIT'S power, and that hearts may be opened and prepared to hear it? Nothing else will open the hearts of those around us.

I had to praise God for a good time at a village that Mr. Hunt took me to. As he had to go and see a sick woman, he left me behind. I was asked into two other houses, and some listened gladly. Mrs. Hunt had been there before. Yesterday Miss Sutherland and I went to Li-kia-p'ing, where a class is held fortnightly in the house of the only Christian woman there. They took

Mrs. P. C. Turner. Cecil Polhill Turner. Mrs. Smalley.

Miss Kinahan. Mrs. Botham.

T. S. Botham.



Miss Smalley.

Henry W. Hunt.

Mrs. Hunt.

SOME KAN-SUI WORKERS.

a long time to gather, as they breakfast so late; but at last we had a small but attentive number of listeners. When I last heard from Mrs. C. P. Turner, she was well. They were living in a compound with a Thibetan man and his wife, which was a good way of learning the language. They were returning for a short time to Si-ning. I hope earnest workers may soon be sent there.

November 1st.—Do plead for more open doors and hearts here. Thank God, He does many times give encouragement and great joy in giving the message both in villages and city, but we find we cannot go into places unasked, and

that different families do not come into one room to hear.

The young woman who comes here daily, a daughter-in-law of one of the Christians, is proving a help to us in the work, and is very glad to go out with Miss Smalley or me.

## The Trials and Difficulties in Woman's Work.

FROM MRS. LAUGHTON.

**L**IANG-CHAU, 25th of 4th Moon.—I paid a visit to old Mrs. Chen, who has a shop near us. She professes that JESUS is her SAVIOUR. She has given up selling incense, and has also taken away her ancestral tablets, much to the annoyance of her neighbours, who say all sorts of things to frighten her. The god of riches was behind her counter, so I told her to-day that she must part with them all for JESUS' sake. Of course she feels it rather hard, because of persecution.

I had some prayer with her, and was leaving to visit my old friend Mrs. Chang, when she said she would shut her shop and go with me. Before we could get to Mrs.

Chang's, another old woman invited me very earnestly to go to her house; so I went, Mrs. Chen accompanying me. We followed on after the old lady, and reaching the house, rather a large one, I was introduced to her two daughters-in-law. Other neighbours invited me also to their houses, but I really had to refuse, as time pressed, and I had still to visit my friend Mrs. Chang. I found her a little depressed on account of her eyesight being bad. She was glad to see us; she and Mrs. Chen seem great friends, both being believers in JESUS, and willing to put away their idols.

29th, Lord's Day.—Mrs. Chang and Mrs. Chen came

earlier than usual to the service, so I had rather a nice time with them. At the service we usually have a good number of men. I have no one to help me in the work among the women, nor my husband among the men; much work has, therefore, to be left undone through inability, which is very sad to think of. But our Master knows, and to Him we are responsible.

3rd of 5th Moon.—To-day I visited Mrs. Chen and Mrs. Chang, and found them very busy making bread for a feast, so unable to come to my class. I told Mrs. Chen that learning more of JESUS was much more important to them, as believers in Him, than keeping the feast. Mrs. Chen took me into her back room and told me that her friends had been abusing her, and threatened that if she took down her god of riches, which hangs in the centre of the shop, and her ancestral tablet,

#### THEY WOULD BREAK HER LEGS.

The people all around her and Mrs. Chang have aroused themselves, urging them not to follow JESUS, and trying to frighten the poor old widows by asking who will attend them when they are sick, and so on.

They seem to find the cost of serving CHRIST too dear, especially the giving up the ancestral tablet, which is the last thing they cling to. May God help and strengthen and keep them. I did think them truly the LORD'S. He knoweth His own sheep by name, so if they are really His, they will stand through the fire of persecution.

7th.—Yesterday I had two groups of women, and a very happy time telling them of JESUS. I was much disappointed to find that Mrs. Chang was too busy with visitors to come to the service; Mrs. Chen seemed to have her shop open part of the day, and the other part she shut up and went to enjoy herself with some neighbours at the flower gardens, not coming near me. I always send messages to them when I cannot go myself, and have really done what I could to get them interested. They did seem to put their trust in JESUS. It is so hard for them having none of their own people to help them, and everything to hinder. Satan has tempted me much about them

to think that it is no use. If it were not for the assurances of God's Word, I don't know what we should do. We must not be weary in well-doing; we *shall* reap if we *faint not*.

This morning had some women and children. They have promised to come to my class on Thursday, when I am expecting a good number of women. I can only look to the LORD for strength to give them the Gospel. At my best I am not very strong, but He knows how much I am fit for, and will not expect more.

10th.—Very busy to-day. Three parties of women, and all seemed very willing to listen, which is a very difficult thing to get them to do during these months of pleasure. Some come who are very tiresome, especially these Liang-chau women—just to see what they can. There are so many fruit and flower gardens in the town that they are used to enjoying themselves, seeing this and that here and there; and, moreover, theatricals and festivals are in full swing. Thus many of the visitors during these months scarcely care to listen; many, however, are very willing, and I have more invitations than I am able to accept, though I try to visit as often as I really can.

#### JOY AFTER SORROW.

18th.—To-day, praise the LORD! to my great surprise and joy, my old friend Mrs. Chen and two other women with her came to see me. How I thanked the LORD in my heart to see her coming again! After all the persecution, she still seems firm in her faith in JESUS. She told me confidently that it was her father-in-law who threatened to break her legs if she burned her god of riches. This is the only god she has left. She seems sad she cannot take it down, but says she will at once burn it when the old man dies—he is over seventy. May the LORD keep her firm in her resolve.

We had some prayer together for the old man, that he might be led to our house to hear for himself the blessed Gospel. She says they won't believe; but nothing is too hard for the LORD. She is so delighted to learn more of JESUS. It is such a joy to teach these dear women, especially when they seem interested—it draws one so very close to them.

## Open Doors to Rich and Poor.—Who will enter?

FROM MISS M. GRAHAM BROWN.

LAN-CHAU, May 13th.—A very wicked printed tract has been issued all through the city against us. Whoever its author may be, the people themselves become more and more friendly, and we observe a marked improvement in the way they listen to our message.

31st.—Our woman, Mrs. Chang, has been very ill with her chest since she went out one wet day. To-day we received a message to ask whether her daughter might come to our compound to

#### "CALL BACK HER MOTHER'S SOUL."

It seems that the Chinese imagine that a fright can cause a person to lose one of the three souls which each person is supposed to possess. One day Mrs. Chang was carrying little Colin in our court-yard when she tripped, and was much startled lest baby had been hurt. He was not, but she thinks that then one of her souls dropped out, and has been wandering about ever since; therefore she has been ill. Of course we firmly refused, as kindly as we could, to have any such ceremony in our court-yard. But our hearts are saddened to think of a woman who has

heard the Gospel so long, being still in so great darkness.

June 4th.—Walking on the banks of the river, we met two Lamas, whose skin was so dark and tanned, that they reminded one of Red Indians. A great many Lamas frequent Lan-chau, and look so quaint in their red and yellow garments of many shades. We encounter people from every province in China Proper, not to mention natives of the outlying dependencies like Mongolia and Tibet. My brother saw a real Turk this week. There is a settlement of Turks, or "Sala," as they are called here, not many days' journey from Lan-chau.

5th.—Just at lunch time Lady Chai and her following called. We took them up to our sitting-room, and she spent the rest of the afternoon looking at photographs, examining the sewing-machine, and sewing a seam on it, too, to her own great entertainment. We also let her hear the American organ, and sang a hymn. Other guests there were also, who did not leave till dark, so we had a long day of entertaining. The dress of the "Tai-t'ai," as of another lady with her, was simply magnificent—blush-pink twilled brocade-satin jackets, richly trimmed; and scarlet brocade-silk

skirts, all bordered with blue satin; and jade, and coral, and gold ornaments, and jewellery. We invited them in to see the magic lantern to-morrow night.

6th.—An invitation came for us all four to dine with Lady Ch'ai; so it was our turn to spend a whole afternoon in her house. The whole contingent leave in two days to take up their residence in Ho-chau, where the Hien (Magistrate) is appointed to some higher office. We found everything in a packed-up condition, of course; but in China that does not prevent hospitable entertainment. Another lady, quite young, from the Fan-t'ai's (Governor's) Yamen, was there to meet us.

When we arrived, we had tea and sweetmeats. Then we sat talking for a long time, during which we found various openings for a word or two of the Gospel, the other lady listening too, and asking questions. They were very curious as to the customs in England, and as to whether Chinese ladies ever came there.

#### A SUMPTUOUS CHINESE DINNER.

We had a most sumptuous repast at dark. Our hostess began to enlighten our ignorance as to some of the dishes. After helping us all round to a peculiar looking stew of what seemed shred lobster, she informed us that this was edible scorpion! I confess that my appetite suddenly failed, and I felt that the less we heard the better, if we were to eat anything. There were ancient eggs—all shades, from moss-green to peacock-blue—dove's eggs, lotus fruit stewed, lichen stewed in gravy. I cannot tell you all; but, then, we had duck and delicious green peas, roast sucking-pig, candied citron and other fruit, real sponge cake—about a mouthful of each promiscuously as we would think in England. Of course, all were eaten with chop-sticks, and each in turn was placed by our hostess upon the same tiny plate. One gets no bread or potatoes or rice during a feast. A basin of rice is handed to each person at the close, to fill up the corners, I suppose, but by that time it is hard work to eat it.

We came home immediately after eating (the rule in China), and at once got the magic lantern arranged. Very soon the feminine portion of the Ch'ai establishment arrived, and for an hour or more they saw pictures. The last were Scripture scenes, and we observed that these, as usual, chained the attention far better than the scenery, possibly because pictures of people have more to attract, as a rule. We are glad to find this with the natives, because our

desire is, of course, for them to hear the Gospel first.

It was too late to keep them as long as we would have liked to talk, and I need hardly say that we were all tired, but so thankful to the LORD for the way He is granting us more and more work, both among rich and poor. All round we are having more encouragement in the readiness to listen when we visit, and in the interest among some men who are beginning to come regularly on Sunday mornings.

September 3rd.—The first six months of this year were very busy ones. We had great numbers of invitations, more than we could follow up. Nearly all were to sick cases, and as each one meant a fresh opportunity for telling the Gospel, we went to as many as we could—on an average, four a day. Lately we have not had so many calls, and we are rather glad, for we had not the strength to go on as we had been doing, even with Miss Kinahan's help for three months; the strain was too great.

The months of July and August were intensely hot; the natives do not remember such a hot summer. This explains in a great measure the fewer invitations. Now that the weather is cooler again we are receiving more. You may have heard how opposed the people were to our renting a house inside the city. Now there is

#### A MUCH MORE FRIENDLY FEELING

toward us, and we believe that God has opened many doors to us through our imperfect medical work and assistance at opium cases. Still, the people do not like the Gospel; just a handful care to listen to it. As God has opened many doors, so He can and will open many hearts to receive His SON. Will you not join with us in asking this?

We are told that there is more opposition to us on this street than on any other. During the past fortnight we have been well received into three different houses on our street—our next-door neighbours on both sides, and an opium case. The first two were from ladies to see the sick; in both cases the medicine was effective, and now they are very friendly. Ming Tai-tai wants to come and see the magic lantern. We are looking forward to this opportunity for telling them the Gospel.

Do pray that workers may be raised up for Lan-chau and the many cities and villages within a few days' journey of us. We need medical help and men for evangelising. Is KAN-SUH too far a cry?

## Solding the Fort at an Outpost.

FROM W. M. BELCHER.

NING-HSIA, Nov. 1st.—You will be glad to hear that we are going forward here. We have five on trial—three shoemakers, one blacksmith, and one cook. Li, the carpenter, keeps bright and gives good evidence of the new birth, which causes us to rejoice. Some whom we thought bid fair for the Kingdom have caused us pain by neglecting the means of grace and the reading of the Word. The difficulties of the work are great; but when these whom we saw turning from idols and hearing with pleasure the Word of God, when these go back, they cause us pain as nothing else can do; for we have yearned and prayed over them, and heard them confess that JESUS was a real Friend, and now they seem to act as if the world was their true helper.

A man named Wan-kia, a servant in our Opium Refuge, is, I believe, as true a Christian as the carpenter, but being in our employ, it is more difficult to judge, though I have heard him exhort men to turn to JESUS and have their sins blotted out. He is a splendid book-seller, and often rejoices our hearts with his plain way of putting the Truth.

I have just returned from a journey of two months. Starting from here, I went down the east side of the province, then along the south to Lan-chau, and then up the west side. I only saw two places where any light of the Cross was shining in all the 3,000 *li* I travelled; one of the two indeed belonged to the Roman Catholics, who, though they show the Cross above their buildings, give little of the true meaning of the Cross in their teaching. The other place was our own Mission Station at Lan-chau. If ever the blight of heathendom struck my heart, it was on this journey. Town after town I passed where I could only stay a short time to tell out the glad tidings and sell a few Scriptures, and then hurry on to the next. Many of the days I was so ill I could hardly sit on my horse, and when on the streets preaching, felt I ought to have been on my bed. But time is precious, and souls are dying. May the prayers which are rising from so many of God's children be abundantly answered. Give us "a thousand evangelists for China," and then many of the towns which now sit in darkness shall have the Light of Life.

W. Key, A. Ewing, E. Morgan (B.M.S.), F. Lund (Swedish M.), W. G. Peat, D. E. Hoste, O. S. Naestgaard (Norway), A. R. Saunders, J. B. Thompson (Am. Board), A. Orr Ewing, A. H. Broomhall, F. M. Price (Am.Bd.), W. Russell.



Miss Whitchurch, Mrs. Bagnall, Miss Edith Broomhall, Miss Seed, Mrs. Morgan (B.M.S.), Mrs. Farthing (B.M.S.), Miss J. Stevens, Miss Jakobson, Miss A. G. Broomhall, Benj. Bagnall.

A GROUP OF SHAN-SI WORKERS.

## SHAN-SI PROVINCE.

C.I.M. WORKERS IN SHAN-SI.—Kwei-hwa-ch'eng—Mr. and Mrs. W. T. Beynon, Dr. Stewart, Archie Ewing, Pao-t'ao—Mr. and Mrs. Burnett (absent). Ta-t'ung—Mr. and Mrs. S. McKee, C. S. I'Anson. T'ai-yuen—Mr. and Mrs. Bagnall, Dr. and Mrs. Edwards (absent), Mr. and Mrs. A. Hudson Broomhall, Dr. and Mrs. Cox, D. M. Robertson. Alex. R. Saunders, Mrs. Elliston, Misses A. G. and Edith Broomhall, and J. Stevens. Hiao-i—Wm. Russell, Miss Seed. Sih-chau—Mr. and Mrs. W. Key, A. Lutley, G. McConnell, Misses Doggett and Gillham. P'ing-yao—Mr. and Mrs. Orr-Ewing (absent), W. G. Peat. Hoh-chau—Misses Jakobsen and Forth. Hung-t'ung—D. E. Hoste, E. M. McBrier. P'ing-yang—Mr. and Mrs. T. H. King, Misses Hoskyn and I. A. Smith. K'uh-wu—Mr. and Mrs. D. Kay. Lu-ch'eng—Mr. and Mrs. Stanley Smith. Yuen-ch'eng—Mr. and Mrs. Folke, C. H. Tjader, Miss Hallin.

## Tried and True.—The Dowager Lady Lo.

By MRS. W. L. ELLISTON.

[LO KU T'AI-T'AI.—The lady's surname is Lo; the word "Ku" is the equivalent of our "Dowager"; T'ai-t'ai is the title given to the wife of an official, though sometimes by courtesy to others.]

T'AI-YUEN, September 4th.—I know that mention of this Christian lady has from time to time been made, so that I trust there are some friends who remember and pray for her. To encourage these to continue in prayer, and to help others to take an interest in this tried child of God, I wish to write a little more about her.

She was converted about four years ago, she tells me, mainly through watching Miss Kerr's unselfish Christian life. Since that time, though she has had many slips, she has proved herself a true and intelligent child of God. Her early years were spent in the south of China, and she is far more intelligent than most of the ladies in the north. She can read the Chinese character, and

## KNOWS HER BIBLE WELL,

and I am sure that some English friends would be astonished to hear the SPIRIT-inspired sentiments of many of her prayers. She is a widow, and childless. Her five children died in infancy, and she felt their loss so much that her excessive weeping caused the loss of the sight of one eye. She is now forty-three, and her husband has been dead fifteen years.

Soon after her conversion she accompanied Miss Kerr to the south of SHAN-SI, and went with her preaching in the villages, and endured the rough life so different from what she was accustomed to in the city, with much bravery for CHRIST's sake. She now often longs to be out preaching again. Her duty, however, seems to be for the present to stay in her home, which is with a brother, who is a Mandarin (military) in this city of Tai-yuen. He and his wife are greatly opposed to her being a Christian, and she has to endure many trials, which is very hard for her naturally proud spirit. She has a quick though generous nature, and she needs much grace to live in that heathen household and glorify God. A few months ago she was much cheered by interest shown in the Gospel by some of the younger and lower members of the family. As many as four adults and three children often now meet with her for hymn-singing and prayer.

## A NEPHEW ABOUT NINETEEN,

is especially interested, and often visits in our homes and attends the services at our chapel. I ask prayer for his conversion. It is not an easy thing for a young man in his position to come out decidedly as a Christian, and though I believe him honestly interested I think naturally he has not much strength of character. The brother of Lo Ku T'ai-t'ai is head of the family, and so his influence is great. He has lately been promoted to the office of "Fu," which is the highest a military Mandarin can attain in connection with the city, though not in the provinces. This promotion has led to their removal to a large "Yamen" (official residence). At Lo Ku T'ai-t'ai's invitation Mrs. Key

and I went to visit her. She came to one of the many entrances to meet us, and we saw at once that something was wrong by her sad, smileless face. She led us in without a word, and then sat down and wept most bitterly. After a time she explained that the Mandarin, on hearing of our arrival, had said to her, "Go out and receive

## YOUR FOREIGN DEVILS."

This slight, both to her and to us, she felt most keenly, for she had been looking forward to our visit for some days with much pleasure, and could not bear that we should be received in such a manner. However, after a time, she cheered up a little, and showed us their new house.

One felt in going through those large courts and reception rooms what a pleasant residence it would make if only the Spirit of CHRIST reigned there in the place of idolatry. We saw the chief guests' rooms, where the officials are received, with yellow (the Imperial colour) cushions, hangings, etc., finely painted scrolls on the walls, and a carpet (an unusual luxury) on the floor. Lo Ku T'ai-t'ai's own rooms were very neat and clean. In this part of China brick bedsteads are used, called "k'angs." Under these fires can be lighted, and in this way in winter time the rooms are warmed. The T'ai-t'ai has only a wood frame bedstead in her room, and she refuses to have a "k'ang" built for this reason—it would be able to accommodate several people, and she knows when there may be lady visitors in the house she will be expected to accommodate some in her room; and there, on the warm "k'ang," they would sleep and smoke their opium, but if there is no "k'ang," and the room is cold, they will not care to sleep there. She has

## BROKEN OFF OPIUM-SMOKING TWICE,

and she feels she cannot risk the temptation of having it in her very room again; besides she would have no privacy for prayer and reading the Bible. They tell her she will be frozen to death, but she says she doesn't mind being cold if it is the LORD's will. The reason they are so anxious for her to have the "k'ang" built is that a grand wedding is expected to take place in the family shortly, and for three days the house will be full of guests, who will be dressing, eating, smoking opium, worshipping idols, theatre-going all the time.

Amidst this state of things naturally our T'ai-t'ai will find little happiness. She is now staying with me for a few days. She sometimes prays that the LORD will take her away from that dark home of hers; but then, again, she feels glad when she sees the little children there hearing of JESUS, and she says one day the LORD gave her this text in answer to her prayer for comfort:—"My heart's desire and prayer to God for Israel is that they might be saved." Paul is her great hero.



## Work at the Out-Stations.

FROM A. LUTLEY.

SIH-CHAU, August, 18th.—I have not much to report as regards the work. The people nearly all being busy in the fields, there have not been a great many coming. For about ten days we had the young fellows from Pu Hien, Yung-ho, and Ta-ning, as well as from this Chau here in the city for the examinations. I think the majority, if not all of them, came to visit us, and we were able to give most of them tracts, while a number of them bought

gospels and other books. Pastor Ch'u, who also visited some of them at their inns, said they were much more friendly than they had been before. There have also been a few in from the country with their taxes, etc., who have taken back tracts with them and bought a few books, but no one scarcely coming to worship. Pastor Ch'u is very bright and earnest, going out every afternoon in the streets, inns, or shops, and preaching the Gospel. On Sundays, after the mid-day services, we have in the afternoons gone out to a village two or three li from here, and held a little meeting in the home of one of the enquirers, where a few of the neighbours came in to hear the Gospel.

I received a letter from Pastor Ch'ang about a fortnight ago telling me about the work at Ta-ning; he was then making a tour round the villages, visiting all the Christians. I was glad to hear that Mr. Li, who was suspended from church fellowship in February last, is showing signs of repentance, and I hope we may have the joy of receiving him back again; there are several others whose lives do not commend the Gospel. I hope when Mr. Key returns we shall be able to call a church meeting to deal with them. We pray that it may be the means the HOLY SPIRIT will use to bring them to repentance.

One of our enquirers at Pu Hien has died, but I fully believe she was trusting the LORD. I went to see her when I was down there; she was then very weak. Her husband told her that I had come to see her, but she did not recognise

me at first. As soon as she did, she said that she had been praying that I might come soon; and then the poor soul said almost heart-broken, "They have sold my boy;" and I found out that her husband had sold their little three-year-old boy for ten taels (£2 5s.), in order to buy food, as they had been nearly starving. How little one knows of the misery of many of these homes in China!

October 9th.—Since I wrote you last three of our little

church have been called home, two of whom were members at K'eh - ch'eng, and the other at Ta-ning. One of the first was a young man of twenty - two, a brother of Mr. Ts'ao, who is leader of the work at K'eh - ch'eng. I spent a few days there, and then went on to P'u-shan, and from there to Ta-ning and Sang-wu, where I had the pleasure of spending a day or two with Mr. and Mrs. Broomhall, who were down for a visit, which the Christians, I think, enjoyed very much.



SCHOOL-GIRLS AT TS'IN-CHAU, KAN-SU.

This picture was taken by Mr. H. W. Hunt in June, 1899. At that time he says—"One of the girls was in the Church, and the rest interested. In April, 1900, there were twenty scholars altogether in the school."

There is much in the work at Sang-wu that is encouraging. Dear old Pastor Chang is very earnest, and has been visiting all the Christians and enquirers in their villages and homes. He is much liked by the people, and I believe they will do their utmost to support him. The pastor has been feeling a little difficulty in receiving their money, as he fears it may make him hesitate to rebuke them should they fall into sin.

I reached Hiao-i yesterday on my way back to Yung-ning, and hope to remain here over Sunday. At Yung-ning I found two men in the refuge, and another was expected the day I left. On my way back I called at Ch'ac-kia-wan, the home of one of the men who broke off opium when I was at Yung-ning last year. He has since returning home destroyed his idols. He gave me a very warm welcome and a pressing invitation to spend several days at his house, saying there were one or two others who wanted to hear and know more of the Gospel.



# Evangelising in the Villages around the Capital.

FROM ALEX. R. SAUNDERS.

**T**AI-YUEN FU, October 19th.—Preached this morning from "Behold the LAMB of GOD, which taketh away the sin of the world." One man of the teacher class, in for the first time, seemed much interested, and carried away with him a clear idea of the LORD's substitutionary work for us. May the LORD save him. He promised to come again. Had a talk with another man, one of a different class, being a labourer. What a joy to know the Gospel is for all. In the afternoon we remembered the LORD at His table. Received two members into the Church, transferred from Ping-yang, a man and his wife.

Monday, 20th.—It has been a joy yesterday and to-day to have fellowship with our fellow-labourers, Sunday School Teachers, in the Universal Prayer.

Tuesday, 21st.—After a time of prayer with the Christians living with us, I, accompanied by my servant, who carried my bedding, started for some

## VILLAGES WEST OF THE RIVER.

At a village called Heo-peh-ts'uen, three  $\frac{1}{2}$  from the city, we had a very good time talking to people in the shops. After spending an hour and a half thus, we passed on to Fong-shae, a village of 300 families, ten  $\frac{1}{2}$  west of the city. Here we found a small inn, so decided to make it our headquarters. It being rather late in the afternoon when we arrived we did not go out on the street, but several men came into the inn, to whom we preached JESUS.

Wednesday, 22nd.—About 9.30 this morning went on the street, and commencing at the west end of the village we preached at little intervals right along to our inn, which is situated well to the east. The people friendly, and on the whole, attentive. One man heard, when our brethren were distributing relief during the famine of 1878, that there was but one GOD, and that idols were false, so from that time he has not had an idol in his house, but, alas! it was only turning from idols to nothing. May GOD lead him through what he heard to-day to trust in JESUS. Another man, a simple-hearted old man of seventy-two, listened most attentively for a long time, and then invited me over to his inn (he is an innkeeper) to drink hot water (the common beverage of this part). When in his inn, I spoke to him more personally about worshipping only the one true GOD, and trusting JESUS for forgiveness of sins.

## BURNING THE GODS.

In a little while the old man went into his house and brought out gods of the kitchen, and heaven, and earth, and put them in the fire; we then knelt down, and the old man repeated after me a prayer that the LORD would forgive his sins and save him. May the LORD bless him. In the evening, had talks with men in the inn.

Thursday, 23rd.—Went to a village five  $\frac{1}{2}$  off to-day called San-kih. Spent five hours in the village street preaching and selling books. One of our listeners was a man who had been in the hospital about three years ago. I asked him what he had heard when there; he said that he did not remember, but when I mentioned to him the name of JESUS, he at once told me that He had died for our sins. Who can tell how much truth is lying dormant in the hearts of men who have heard it in past years in the hospital, and which could be energised by the HOLY GHOST at any moment. Oh, let us pray that GOD will work in the hearts of those people. It was late in the afternoon when

we got back to our inn at Fong-shae, but after our evening meal we again had an opportunity of speaking to the few who came into the inn. One was the uncle of a man who, with two others, had broken off opium with our brethren in Tai-yuen. When I asked about his nephew, how sad it was to hear that all three were again smoking the horrid stuff. It makes one realize more than ever that nothing short of faith in our LORD JESUS will save the people from that curse.

Friday, 24th.—To-day visited two villages three and four  $\frac{1}{2}$  west of Fong-shae, called Shang and Hsia-chuang. In both villages we had opportunities of preaching JESUS and selling a few books. Roman Catholic teaching has been spread around these villages largely, and here and there you come across a convert, although generally it is a whole village that is Roman Catholic. Soon after our return to the inn, the nephew of the man who called the evening before came in, and we had an opportunity to exhort him. He said that he would come again and break off his opium.

About 3 p.m. we started for the city, but before leaving, we saw the old man who had burned his idols. He said that he would kneel down every morning and evening and pray to GOD. May the LORD continue to bless him! Reached the city about 5 p.m.

## WORK AT FAIRS.

Lord's Day, 26th.—Brother Broomhall preached, as an annual fair was being held in close proximity to our chapel; many came in, some staying for a considerable time, others only for a minute or two. The teacher who seemed interested last Lord's Day came again to-day, and at the close of the morning service I had a long interesting conversation with him. So far as one can tell, he seems desirous of being a Christian. I conducted the afternoon service for those who are not Christians, to which several outsiders came in.

Tuesday, 28th.—Brother Broomhall, my servant and I went this afternoon to Hsiang-yang-tien, a market town thirty  $\frac{1}{2}$  from the city, where a three days' fair was to be held. Inns very crowded, but we managed to get sleeping accommodation, having arrived in good time. After getting things arranged, we went on the street to paste up a few tracts and opium refuge notices. Whilst Mr. Broomhall was pasting up the tracts, a little crowd gathered and GOD gave us an opportunity of telling them the story and selling a few books. This evening a man came into the inn to see us, whose brother had been in the hospital with a bad leg just before Dr. Edwards left. He was not cured, so that he is still unable to go about, but his brother told us that he daily read the New Testament. May we not look for fruit from this?

Wednesday, 29th.—Went on the fair grounds this morning, and stayed all day. Not much chance of speaking at any length to any crowd, so we contented ourselves with just a few words to the little crowds we got, and sold books. These books will be carried into the many villages around this town, and also to the places beyond.

Thursday, 30th.—This morning on going out of the inn we found that no one had yet arrived on the fair ground, so after having breakfast at an eating-house, we started off for a village of 300 families, called Peh-pan, ten  $\frac{1}{2}$  distant. Here we found a number of people on the street, and thus

had an opportunity of speaking to them. As Brother Broomhall was preaching, an old woman began telling a few on the outskirts of the little crowd that Jesus was the Son of God, and that He had borne the penalty of man's sin, thus showing that she had heard the Gospel before. On our inquiring, we found that she had heard it in Tai-yuen Fu, very probably in the hospital. She bought a three-cash book. Who can tell how many in Tai-yuen district have some such knowledge of JESUS as this woman, and which, if applied by the HOLY GHOST, might be new birth.

After passing up a tract and an opium refuge notice, we started to go back to Hsiang-yang-tien by another road, passing through another village called Shang-sieh. We saw no one about in this village—they had probably gone to the fair—so we pasted up a tract and opium refuge notice and went on. I visited this village last year and found then that before the famine there were over 300 families, but now not more than 150.

The ruins of houses all over certainly testify to the fact. I was also told that nearly all smoked, or in some other way used opium, probably eight or nine-tenths of the whole population. When we reached the fair ground, about noon, the wind was blowing fiercely, so very few, compared with yesterday, were out. Notwithstanding this, we had at different times during the afternoon oppor-

tunities of preaching and selling books. Two Bhuddist priests have bought gospels.

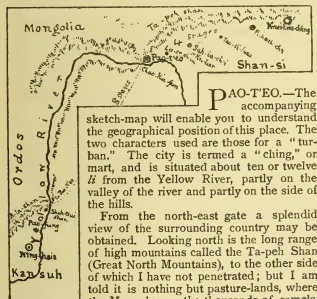
Friday, 31st.—Sending the man straight on to the city with the donkey and bedding, Brother Broomhall and I started on our return by a roundabout way, intending to pass through a number of villages west of the river. Our first village was Lan, visited several times last winter. Here we sold a number of books and preached a little. Four li from this village we crossed the Fen River, and now we have a straight line of villages, in all eleven, until we are opposite the west gate of the city.

In all of these villages we preached and sold books. There were theatres being held in two of them; one of the theatre crowds we had to pass right through. Just as we got through the crowd the acting was finished, and offering our books for sale, we were soon surrounded by a bustling crowd, not any too gentle, but our books were very soon sold out, excepting a few gospels. At the other place where the theatre was going on, we saw one of the Bhuddist priests who bought a gospel at Hsiang-yang-tien; he listened very attentively to our preaching. We were encouraged to see in several villages men who had bought books from us at the fair. We reached our home about 5.30 p.m., having travelled that day sixty-three li (twenty-one English miles), and preached and sold books in twelve villages. May God bless the seed sown.

## A Basis of Operations on the Mongolian Frontier.

FROM W. E. BURNETT.

[We give Mr. Burnett's map on reduced scale. Pao-te'o would appear to be the place marked Toto on the larger C.I.M. map, though Mr. Burnett seems to place it rather more N.W., nearer Khamar. It is approximately 40.27 N. and 110.45 W.]



PAO-TE'O.—The accompanying sketch-map will enable you to understand the geographical position of this place. The two characters used are those for a "turban," The city is termed a "ching," or mart, and is situated about ten or twelve li from the Yellow River, partly on the valley of the river and partly on the side of the hills.

From the north-east gate a splendid view of the surrounding country may be obtained. Looking north is the long range of high mountains called the Ta-pei Shan (Great North Mountains), to the other side of which I have not penetrated; but I am told it is nothing but pasture-lands, where the Mongols rear the thousands of camels, horses, and sheep found in this neighbourhood. To the south is the valley of the Yellow River, studded here and there with Chinese villages, and covered with cultivated lands. The great drawback to the scenery is the want of trees. This, however, is relieved as one proceeds east, where foliage becomes a prominent feature in the landscape.

In the immediate neighbourhood are several fair-sized places. All about the south-eastern bend of the Yellow River are scattered a number of towns till one gets to the border of SHAN-SI. Of course, being in Mongolia,

and pitched there for the sake of Mongol trade, it follows as a natural course that plenty of these hardy sons of the northern plains should be met with. It is a splendid station for Mongol work, second, perhaps, to no other place. The shops in the streets advertise their goods in Chinese and Mongolian characters, and all day long trains of gaily-dressed Mongols, both men and women, may be met with. Most of the Chinese here can speak enough Mongolian to barter in.

As to the official position of the place, it ranks low, having only a sub-district deputy magistrate under the direction of the assistant sub-prefect of Sah-la-chi, who again is subject to the sub-prefect of Kwei-hwa-ch'eng. There is a military officer of higher grade, but he belongs to Ta-t'ung Fu. There are not a great many soldiers stationed here.

The chief exports of Pao-te'o are cattle, wool, leather, and grain. All articles of wood are very dear, there being a great scarcity of that material in these parts. This exercises an important influence on house building, the Mongols preferring tents partly on this account, as well as because it suits their nomadic habits.

People from all parts of SHAN-SI are to be met here engaged in some form of business. Hin-chau, a city north of Tai-yuen, furnishes a large proportion of the inhabitants. From what I can gather, a considerable number from there must have turned their steps in this direction during the great famine time in SHAN-SI. Every third or fourth person seems to be from that particular spot.

Ning-hsia transmission arrangements are becoming very simple, now that we are settled here. Plenty of opportunities are presented. The more I discover as to the facilities of this route, the more I am assured that this is the best line of communication. I have had to try all routes, and so can speak with certainty on the subject.

FROM D. E. HOSTE.

HUNG-T'UNG, October 29th.—My health has not been quite up to the mark, but I am feeling a little fresher now. Two days ago, we baptised nearly fifty persons here, and had a happy time of worship. Mr. T. H. King was with us.

It has been a pleasure to have Mr. Hsi here for a few days; he is very well, though I am sorry to say that Mrs. Hsi, who received a nasty blow on her arm two months or so ago, in a fall from her mule, is still weakly. I have paid Hoh-chau two or three visits, and had some nice times with members in the villages; they are wanting the sisters to come back as soon as possible; and meanwhile we hear a report that they have left Lu-gan, and gone up to Tai-yuen.

It is remarkable how for the past month we have had quite a number of men coming up from Wan-hi and Chi-shan, nearly 300 *li* south of this, to enter the Refuge; and they have shown a more than usual readiness to accept the preaching of God and His Gospel.

Truly, as Mr. Hsi said to me, it is God that gives the increase, and whilst we are sometimes ready to faint through manifold trials and afflictions, God is working out in the surrounding country His purposes of salvation and grace, and we are rejoiced to find an increase in the numbers and spiritual life of members. The LORD is never weary and never checked in His work; oh, that one, through grace, knew more of walking with God!

## GENERAL.

**CHEFOO GIRLS' SCHOOL, TEACHERS WANTED.**—There are now vacancies for lady teachers in the school at Chefoo, North China. The school is for the daughters of Missionaries and other European residents, and thoroughly qualified teachers who have had practical training in school-work are needed. Those only are eligible who desire to take it up as another form of mission work, and who are willing to go out, as the other members of the Mission do, without guarantee of income. Applications will be gladly received by the Secretary, 2, Pyrland Road, London, N.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

### ARRIVALS.

Mr. and Mrs. C. F. Hogg and three children reached London on February 5th.

The arrivals in China of the various Autumn Parties are tabulated as follows:—

	Date Sailed	From	Arrived Shanghai.
Mr. Pruett, Miss Groves, etc.	Sept. 4	London	Oct. 18
Misses F. M. Reid and Cundall	" 18	"	" 31
Mr. Marshall Broomhall, etc.	Oct. 2	"	Nov. 13
Mr. Thor, etc. (N. America)	" 30	Vancouver	" 30
German Alliance Mission Party	" —	Barmen	Dec. 3
Mrs. Hudson Taylor, etc.	" 30	London	" 13
Miss Emmeline Turner, etc.	Nov. 13	"	" 26
Mr. Hudson Taylor and Party	" 20	Sydney	" 21
Messrs. Foucar, Gilmer, etc.	" 27	London	Jan. 9

### DEPARTURES.

The following, sent by the Council for North America, sailed from Vancouver on January 25th, in company with Mr. H. W. Frost:—

Misses L. J. Kay (returning), M. Bee, M. Wilson, M. E. Riggs; and Mr. F. J. Saunders. Miss Collier, a Deaconess from the Chicago Training School for Home and Foreign Missions, accompanies the above party to spend a year in the Yang-chau Training Home.

### BIRTHS.

Beynon, Mrs.,—a son, on November —, at Kwei-hwa-ch'eng, SHAN-SI.

Hunt, Mrs. H. W.,—a son, on October 30th, at Ts'in-chau, KAN-SUH.

### MARRIAGE.

A. Phelps to Miss Fryer, on December 5th, at Wan-hien, SI-CH'UEN.

### DEATH.

We omitted to chronicle before the Home-going of Miss Jessie Murray on Dec. 22nd, at Newport, Fife, the news of which reached us, by a strange coincidence, almost simultaneously with that of Mrs. Meadows. She had charge of the school at Shao-hing when she was in China, but had been at home in failing health for some years.

Mrs. Broumton, after undergoing a second operation, consequent on a relapse, was slowly recovering. Her suffering proved due to abscess of the liver.

Mr. Burnett is troubled with a bad throat, and is forbidden to do any speaking. He and Mrs. Burnett are in Wales.

Dr. Douthwaite had so far recovered as to be considered out of danger.

Miss C. Ellis reports herself much better, and was meditating a return to Ts'in-chau. The doctor's report, however, had not been received.

Miss F. T. Fowle has gone to Yang-chau Training Home, awaiting a suitable escort to Pao-ning, SI-CH'UEN.

Among the departures from Canada will be noticed the name of Mr. H. W. Frost, the Secretary-Treasurer of the Council for North America. He hopes to spend some months in China, acquainting himself on the spot with the work.

We learn with deep regret that Mr. Gjerde, of Norway, who left us only last October, is in a very precarious state of health, showing symptoms of hemorrhage from the lungs.

Mr. Dugald Lawson, although better, is decidedly weak and unfit for work at present. He and Mrs. Lawson had reached Shanghai from Chefoo.

We are sorry to have to report that Mr. Nicoll had suffered a fresh attack of dysentery, compelling his return to Hankow. He was improving by last accounts.

Mr. and Mrs. George Miller had gone to Japan for a needed change.

Mr. F. A. Steven is taking charge of Mr. Frost's work in Toronto during the absence of the latter, as mentioned above.

It will be seen from the table given above that Mr. Hudson Taylor arrived in Shanghai on December 21st with the Australian party. He was feeling somewhat the transition from the heat of the tropics to the cold—sometimes very intense—at Shanghai. A public welcome-meeting was held in the C.I.M. Hall on December 23rd. "Mr. Taylor gave an account of his visit to Australia, and Mr. Beauchamp, Miss Mary Reed, and several of the new Missionaries spoke. It was a first-rate meeting, about 150 people present, a large proportion being Missionaries."

Mr. and Mrs. David Thompson are expected home on furlough about the end of February.

While on their journey west, Mr. and Mrs. Thorne had both been ill, but were better, and expecting soon to reach Chung-king.

Miss Lillie Webb was feeling the need of a change, and had reached Chung-king on her way to obtain it at the coast.

# CHINA'S MILLIONS.

## Under the Shepherd's Care.

By J. HUDSON TAYLOR.

BEING AN ADDRESS FOR THE NEW YEAR GIVEN AT SHANGHAI.

*"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."*—1 Peter ii. 25.

**Y**E WERE AS SHEEP GOING ASTRAY." This is evidently addressed to believers. We were like sheep, blindly, wilfully following an unwise leader. Not only following ourselves, we in our turn have led others astray. This is true of all of us: "*All we like sheep have gone astray;*" all equally foolish, "*we have turned every one to his own way.*" Our first thought has been, "I like this," or "I don't like that"; never thinking what the LORD would prefer, we have just followed our own inclinations. So terribly astray were we that nothing less than the life-blood of our good Shepherd could atone for our sin, and save us from its power and its penalty. The lesson we have read (Isaiah liii.) brings out the substitutionary character of the death of CHRIST unmistakably, as does the verse before our text. The GOD of the Bible is a GOD who punishes sin, and cannot pardon without atonement. The substitution of the innocent victim for the guilty offerer is taught from Genesis to Revelation. He must be blind indeed who does not see this. Praise GOD our KINSMAN-REDEEMER has paid our debt, and "by His stripes we are healed."

II. "BUT ARE NOW RETURNED UNTO THE SHEPHERD AND BISHOP OF YOUR SOULS." Far astray as we were, by His grace we have been brought back again, and now we are "returned"—some of us scarcely returning so much as being carried to the fold by our loving SHEPHERD. And it is so blessed to realise that now we are not without a MASTER, a LEADER, a HEAD. We were intended to be followers. We always do follow; but, alas! we did not follow the right MASTER. Now the right MASTER has found us, and instead of following our own foolish lead, we want to follow His wise lead. And it is most restful to realise that we are not left to live a life at the mercy of circumstances, or to walk in our own wisdom. We can never take in the future; we never fully take in the present. How dangerous would be our position were we left alone! But as believers we have been brought back; we "are now returned unto the SHEPHERD and BISHOP of our souls."

III. How blessed it is to have *such* a SHEPHERD, BISHOP, OVERSEER!—One who is continually watching over us in order to provide and lead, to sustain and deliver, to meet and supply our every need. All is found in CHRIST JESUS; in His presence, in His power, in His love may we more and more rest.

I have frequently thought of words uttered by Professor Charteris at a young men's Communion service in Edinburgh. He said that in the LORD JESUS we have a life of steady, uninterrupted development from the cradle to the Cross; but that was the only life which developed in that direction. That the true Christian life always begins where His life ended, *at the Cross*; and that the true development of Christian life is *to the cradle*, until we can rest like babes in the omnipotent arms of infinite WISDOM and LOVE. The more we rest on this fact,—that we do not know the way we are

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going, but that we have a Guide who does know; that we do not know how to accomplish our service, but that He never leaves us to devise our own service;—the more restful does our life become. Then we find we have just to do this—to look to our SAVIOUR to be filled with His perfections; not to be fretting and fuming as to how the divine life shall manifest itself, but to leave the life to work spontaneously through us. A heavy bunch of grapes on a tender shoot would break it; but let the shoot abide in the vine it will grow stronger, and as the fruit develops, the strength of the branch will increase also, and the life left to its own natural and healthy development will be brought to perfection.

As we look forward to the months of this year, we know not where the close will find us; whether here or in the eternal Home. We know not what burdens, perplexities, or difficulties it may bring; but we know Him, whose we are, and whom we serve. He knows all; this suffices for us.

I have been looking at a few passages which bring out the care of our LORD for His people:—

(1) 2 Tim. ii. 19, "*The foundation of God standeth sure, having this seal, The LORD knoweth them that are His.*"—The LORD knows every one of His own. We may not know them. We may make mistakes if we judge of others. Some may be His, and we may be unaware of it. The LORD knows them that are His. This is a safe foundation. We, too, know in our own souls whether the LORD is indwelling us, whether His peace fills us, sustains and blesses us.

(2) Nahum i. 7, "*The LORD is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.*"—He has a special knowledge of those who put their trust in Him. Though our trust at times is very poor, yet, if there be any trust at all in Him, we can say, "Help thou mine unbelief." He knows we want to trust Him better.

(3) Ps. ciii. 14, "*He knoweth our frame; He remembereth that we are dust.*"—Our SHEPHERD knows our frame. He never lays more upon us than we are able to bear.

(4) Ps. i. 6, "*The LORD knoweth the way of the righteous.*"—There may be difficulties in our path; we do not foresee them, but He knows them; and when He puts forth His sheep He does not leave them to meet difficulties as best they can, but He goes before them.

(5) Job said (xxiii. 10) "*He knoweth the way that I take.*"—Job did not understand the way the LORD was leading him. In his perplexity he was bewildered by the LORD's dealings with him; but he had this comfort, "He knoweth the way that I take." So when we cannot understand His dealings with us we may rest on the same truth.

(6) Ps. xlv. 21, "*He knoweth the secrets of the heart.*" We are often brought into circumstances of trial and misunderstanding. People imagine that this or that discipline is the fruit of this or that sin. The LORD knoweth the secrets of the heart. If we are unjustly accused or suspected, if it is asserted that we have forgotten the name of our God, God knows the secret of our hearts. Sometimes we have trials which we cannot put into prayer; the LORD knows the secrets of our heart. There are things that affect us, and yet we cannot understand how it is that we are so affected by them. "He knoweth the secrets of the heart."

(7) 2 Peter ii. 9, "*The LORD knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.*"—Sometimes we are involved in trial because of our connection with others. God knew how to punish the old world and save Noah—how to punish Sodom and save Lot.

(8) Then we have many needs. We are like children, we need to be helped continually, and our SAVIOUR reminds us (Matt. vi. 8, 32) that our "heavenly FATHER knoweth what things" we "have need of"; and that if we are only concerned to seek "first the Kingdom of God, and His righteousness, all these things shall be added unto" us. So that we have no need to be anxious about to-morrow. It is quite sufficient that we have a SHEPHERD, OVERSEER, FRIEND who undertakes to provide for it all.

Nay, as He told us in Ps. lxxxiv. 11, He himself is a "sun" to give us light in all times of darkness, and a "shield" to protect us in danger. The "grace" that we need for His service now, and the "glory" that shall soon crown it, are all in Him, and all for us; for, "No good thing will He withhold from them that walk uprightly." Not from them that walk perfectly, or sinlessly—no one does that; not from them that are blameless—though we all should be that; but if we are honestly and uprightly seeking to serve Him, no good thing will He withhold. What a rich promise this is!

IV. In conclusion: Are we all enjoying this precious truth? Are we all able to take this passage to ourselves and say, I was a sheep going astray, but I am returned? Can we all feel it is true for ourselves? If there be one who cannot do so, the SHEPHERD, the BISHOP, is here present as really in our midst as I am; though unseen, He is here ready to receive those who will return. "Come unto



Me," is His word. If there is one burdened with sin, He is here to pardon. If there is one burdened with care, He is here to receive your care. Jesus is here, and here to take every burden away, to accept every deposit, to fulfil every trust we confide in Him. He will be faithful to keep that which we commit to Him. We can entrust to Him the keeping of our hearts, the ordering of our lives, the care of our children, the converts whom God has given us, the work to which He has called us. To keep us in employments in which we are brought into contact with the ungodly; yes, whatever we commit to Him, He is able to keep.

If we have come to Him, with what blessedness may we go forward into this year. We have not passed this way heretofore. We know not what burdens the LORD has for us to bear, or what blessings in store. We need not be afraid, if He gives great blessing, that He will let us become puffed up; or that great difficulties will be too much for us while trusting in Him. That which was never meant for our strength will be met by His strength. May we be a docile flock, willing to be cared for by Him, and then every blessing will be ours.

J. H. T.

## The Northern Provinces.

WE complete this month the accounts from the Provinces in the north, with the exception of SHANTUNG, from which no reports have reached us. It will have been noticed that a large amount of *itinerant* work is being done, which must not only bring the Gospel before many people, both through the Word preached and the Scriptures and tracts sold, but pave the way for more settled work when the pressing demand all round for workers is more adequately met. May we strongly urge our readers to use the map when reading the account of a journey? It adds so very much to the interest to see exactly the ground that is being gone over. And though all the places named may not be found, a general idea of the route can be obtained. We believe, too, that intelligent prayer would thus be stimulated. The *settled* work has its trials, as well as its joys and encouragements.

We had hoped this month to have included the work in KIANG-SI, but it has been crowded out by the list of stations and missionaries. It is, therefore, held over to next month, when we shall also (D.V.) probably commence the central line of Provinces with SI-CH'UEN.

## CHIH-LI PROVINCE.

### Two Missionary Journeys.

FROM A. HODDLE.

SEPTEMBER 2nd.—Left Hwuy-luh at 9.30 a.m. with my man, having a donkey to carry our things. Took a mountain path by Hwang-yay (fifteen  $\frac{1}{2}$  from Hwuy-luh), from the other side of which is a fine view of the north-west corner of the great CHIH-LI Plain. Dined at a small village, and reached Ping-shan about 4.30. Ping-shan Hien, fifty  $\frac{1}{2}$  north-west of Hwuy-luh, is situated on high land in an angle of the mountains which divide CHIH-LI from SHAN-SI, and near the P'u-tao Ho. A small mountain road runs past it to Yu Hien, in SHAN-SI. It is a fair-sized Hien city, surrounded by a mud wall in a very dilapidated state. Markets are held on 2nd, 5th, 7th, and 10th of the moon. Having been misinformed about market-day (being a day too soon), I decided to remain over to-morrow.

Sept. 3rd.—Had an extremely kind reception from the people, and the largest sales of books I have ever had. Many bought two or three Gospels. One strong fellow named Shwun, who spoke good Mandarin, had previously procured a New Testament, and showed a good deal of

interest. Ping-shan is full of opium-smokers, and many inquiries were made about our curing them. I am extremely sorry there is no immediate prospect of refuge work here.

Sept. 4th.—Left Ping-shan about 11. Crossed P'u-tao Ho at Niu-ch'ing, where there is a ferry. Reached Ling-sheo Hien about 3.30. On entering the city there was a rush of a party of refugees from Tsin-an Fu, in SHAN-TUNG, where the land, as in so many places in CHIH-LI, is inundated. Some of them were most respectable-looking people. Their belongings and the little ones were carried in barrows. Ling-sheo is a miserable-looking and very small Hien city, with what is supposed to be a mud wall. Sold some books. There are many Romanists here. It is thirty-five big (very)  $\frac{1}{2}$  north-east from Ping-shan. Markets, 1st, 3rd, 6th, and 8th.

Sept. 5th.—Very heavy thunderstorm last night, with hail of great size. Left Ling-sheo about 10 a.m. Ground strewn with kao-liang (maize) grain, cut down by the hail



last night. The road passes through much poor gravelly land. Reached Tsi-yiu, a good-sized market village, thirty-five *li* from Ling-sheo (markets, 4th and 9th of month), about 3 p.m., and later on sold some books and spoke to the people, who were very friendly. There are Romanists here also, and a chapel, which is periodically visited by a priest from Ching-ting Fu.

Sept. 6th.—Left Tsi-yiu at 9 a.m., and crossed the Sha Ho (Sandy River, rightly named), a branch of the Pu-tao Ho. Reached Hsing-tang Hien, forty-five *li* north-east from Ling-sheo, and ninety *li* north-east of Hwuy-luh, at 3 o'clock, fording the Siao Ho (another branch of the Pu-tao Ho), which flows past the city on the south. There is a market here, 2nd, 4th, 6th, and 10th of each month. We arrived on a market-day, and a very busy scene it was.

After dinner I went out, and soon sold, in the west suburb, all the books I had left. I then entered the city, and was much pleased with its appearance. The two main streets, running at right angles, have many good shops, and the whole appearance of the place is that of a prosperous, busy little city. It is surrounded by a mud wall, broken in some places. The situation is healthy, being on a high table-land and well drained. There is a small north suburb, but none on the east side; and under the south wall flows the Siao Ho. Fruit is remarkably cheap here. I bought a splendid bunch of grapes, weighing about a pound - and a half English, for twenty cash—about three farthings. Fine pears are about a halfpenny a pound.

Sept. 7th, Sunday.—Spent a quiet day. Had a few talks with people in the inn and outside on the streets.

Sept. 8th.—Started about 7.45. Dined at Ting-sheo, crossing the Sha Ho at Fuh-li—a good place to ford—and the Pu-tao Ho at a place north of Li-ts'uen, where we intended to sleep; but finding there was no inn, and meeting a young fellow from Hwuy-luh attending the market here, I was able, by his guidance after dark, to find the way. For the first time in North China saw numbers of fireflies. Reached home, thankful to our loving Heavenly FATHER for His goodness to us on this journey, and much encouraged at the evident sign of interest amongst the people to know what the "doctrine" (as they call it) is that we preach.

## SECOND JOURNEY.

Left Hwuy-luh about 7.30 a.m. on Sept. 16th, and passing through Yuen-shi Hien, Lin-ch'en Hien, and Nui-chu Hien (a nice little city), reached Shun-teh Fu about 3 p.m. on the 18th. Found Bridge well and Griffith away on a journey.

Left Shun-teh Fu about 9 a.m. on Sept. 22nd, and arrived at Wu-gan Hien about 11 a.m. on the 23rd. Sold books afternoon; good sales. Wu-gan Hien is in HO-NAN, 110 *li* south-west from Shun-teh Fu. It is the residence of many Mandarins out of office, and a very wealthy place. The houses are very good and large, and are built often two stories high.

Besides the wall round the city, the suburbs are also walled, and have double gates, access being obtained only by mountain paths. Innkeepers nightly furnish the Mandarin with the names and places of abode of their guests; this is, I suppose, to prevent robbers getting in and then making a raid. The people are very friendly, and the city should be occupied by a missionary; but I fear this will not be an easy matter, on account of the many Mandarins who live here.

Sept. 24th.—Remained at Wu-gan. Sold many books, and had several opportunities to explain the Gospel.

Sept. 25th.—Sold books until 10. After a hasty meal, left Wu-gan Hien, and arrived at Hoh-ts'uen, a very large market-place, about 3.30. Sold books until dark. Hoh-ts'uen is thirty *li* south from Wu-gan Hien, and has a market on 2nd, 4th, 6th, 8th, and 10th of month.

Sept. 26th.—Sold books, and then left Hoh-ts'uen about 8.30. Arrived at Ping-ch'eng, seventy *li* from Wu-gan Hien, about noon. Large quantities of crockery are made here, coal being abundant. Two long streets

contain only crockery warehouses. It is a rowdy, wicked, opium-smoking place. I have never been more openly insulted than here. Sold a few books.

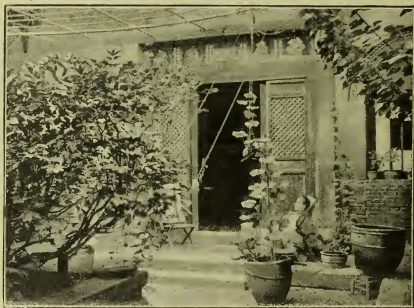
Sept. 27th.—Left Ping-ch'eng about 6 a.m. Crossed the Chang Ho by ferry at Kwan-tai, which is beautifully situated. The persimmon tree, now loaded with its luscious fruit, is the commonest tree to be seen about here. The fruit is of little market value, being so abundant. Lunched at Kwan-tai. After leaving Kwan-tai there are some

### LOVELY AND EXTENSIVE VIEWS,

the road in one place skirting the Chang Ho. Reached a small place called Tong-kan, about seventy *li* from Ping-ch'eng, at 5 p.m., and put up at a little inn. My room was used as a coal-cellar and weaving place, as well as a living room. One's apartments cannot be called luxurious here.

Sept. 28th, Sunday.—Spent a quiet day in the inn.

Sept. 29th.—Cloudy, with some small rain. Left Tong-kan at 7.30, and had to take shelter for a time under a bridge. The little mountain villages, nestling amongst beautiful hills, many of them cultivated nearly to their



GARDEN ENTRANCE TO MISSION HOUSE, SHE-K'I-TIEN, HO-NAN.

summits, are most picturesque. There appears to be a greater rainfall amongst these mountains than on the plain; things do not look so burnt-up. I saw some plants of the silver-fronded fern in sheltered places, and also wild chrysanthemums with pink flowers, which are much larger than the yellow variety.

About twenty-five *li* south of Tong-k'an, emerged from the mountains on to a fine plain, and soon came to a paved road, which continues to within some fifty-five *li* west of Chang-teh Fu. Though in some places much out of repair, this is one of the few things I have seen in China which appear to have survived the ravages of Time. The villages on the plain between the mountains and Lin Hien are the neatest I have yet come across. Many of the houses are whitewashed,

#### LOOKING QUITE HOMELIKE.

The land is very rich, and beautifully cultivated. Reached Lin Hien about 2 p.m., fifty *li* from Tong-k'an, 190 from Wu-gan Hien, and 300 from Shun-teh Fu. Just after our arrival rain began to fall heavily, but this did not prevent crowds coming to see the foreigner.

Sept. 30th.—Rained heavily last night. Sold nearly 1,300 cash worth of books, and had a very kind reception from the people, to some of whom I explained the Gospel. Most of the shopkeepers purchased from one to three or four books, with all of which I give sheet tracts. After a really heavy day's work, with barely time to snatch a hasty meal, I returned to the inn, thankful to know that probably some hundreds in Lin Hien now know something about the Gospel. Having now only some sheet tracts, four Testaments, and a handful of other books left out of a

sackful I brought from Shun-teh Fu, I decided to return to the latter place by way of Chang-teh Fu.

Oct. 1st.—Left Lin Hien at dawn, the road being between mountains for about fifty-five *li*. At some little distance from the city, looking back, its beautiful situation can be seen, with almost perpendicular hills close to its west side. A small river flows past it. Lin Hien will be a charming place for some missionary to pitch his tent in. It is a large city for a Hien, but I am sorry to say its people are much addicted to opium-smoking. Reached Chang-teh Fu about 6 p.m. Put up in the north suburb. Canadian brethren have attempted to open Chang-teh Fu, but have failed. It is, I think, a wretched-looking place.

Oct. 2nd.—Left Chang-teh Fu about 5.30. Crossed Chang Ho by ferry. Passed Ts'i-chau, where, as at Chang-teh Fu,

#### "FOREIGN DEVIL."

was a common expression. The country for about forty *li* north of Ts'i-chau is a miserable waste plain.

Oct. 3rd.—Off at 5 a.m. Passed through Kan-tan Hien, and dined at Ling-ming-kwan, a large walled town, though it does not rank even as a Hien. Forded the Sha Ho just outside Sha-ho Hien, thirty-five *li* from Shun-teh Fu, which we reached about 6.30, having done 130 *li* to-day. Found Griffith at home, and Bridge away on a journey.

Oct. 6th.—Left Shun-teh Fu about six; reached Lin-ching Hien (Ning-tsin), a very small town about ninety *li* from Shun-teh Fu, at 4 p.m., and passed the night there.

[The journal here ends abruptly, a sheet, apparently, not having reached us. Mr. Hoddle, presumably, returned to Hwuy-luh through Chan-chau, by the road marked on C.I.M. map of China.]

## Work in the Flooded Districts.

FROM A. H. BRIDGE.

TSING-KIA-CHUANG, September 1st.—The last time

I wrote to you was from Hwuy-luh, where I spent four pleasant days. I returned to Shun-teh the same week, and came on to this village the following day. Brother Griffith had then been here about a fortnight. We have had a very happy summer here; these village people are so simple and kind. Brother Griffith has been around almost every village within easy walking distance, and has mapped the country for future use. I have not felt well enough to accompany him always, and have given more attention to this village. Our only regular services have been a Sunday morning service here, and one on Wednesday afternoons at a village five *li* away, the average regular attendance at both meetings being about six. The LORD has evidently been working; a few seem interested and are desirous of learning more; and the man and woman at whose house we hold the Wednesday afternoon meetings, and who have been learning for some time now, have asked to be baptised.

As the weather is getting cooler, we purpose returning to Shun-teh to-morrow. We have had disastrous floods this summer, and there is much sickness in consequence; nearly everybody seems to have ague, some slightly, and some very badly. Thank God, we have been preserved from all sickness.

SHUN-TEH, September 5th.—We returned to this city on Tuesday. The roads are much better now than they were

in July; I went over the same road twice when the floods were at their worst, and had a trying time of it crossing some rivers. At one the rush of water was so great and so rapid that I did not know whether I was making headway, or whether I was being washed down; the on-lookers only saw a horse's head, and just a little of his back with a man on the top. Goodness and mercy follow me all my days. Many were washed away and drowned in the same river. Coming back, we found the water had gone down very much; a good deal of damage has been done to the crops, but they have not been destroyed; at any rate the people here will not suffer much from failure of crops. Eastward, between here and Tientsin, what had not been destroyed by water has been eaten by locusts.

Mr. Evans, of the B. and F.B.S., arrived on Wednesday from Tientsin, accompanied by nine colporteurs. Their districts are all flooded, and they have consequently come west for a time. One of them is going to work in this district, and the rest are going to SHAN-SI and NORTH HO-NAN. Since coming back, we have occupied ourselves in getting settled. We have also had a little study.

We are looking to the LORD to guide our footsteps this autumn. I had purposed spending a month in the Taiming prefecture; but now that the most important part is under water we must turn our thoughts nearer home. This our FATHER knows, and He will guide. Oh to be so near Him as not to mistake His leading!

## Systematic Evangelisation.

FROM MARTIN L. GRIFFITH.

SHUN-TEH FU, September 25th.—There are several of the Bible Society's colporteurs working in this neighbourhood. Two are making this city their headquarters, and working round about; their names are Fu and Pang. I have not seen Mr. Pang yet, but Mr. Fu seems a very earnest man, and has a good knowledge of the Bible. I have been with him to a few towns and villages for a short journey, of which I send some notes.

The object of our journey was to sell Scriptures and preach the Gospel in the towns and market villages to the north of Shun-teh.

We left Shun-teh on Monday, September 8th, and arriving at Hu-li the next morning, about 9, we found another colporteur there, who had left Shun-teh three days before us. After breakfast, we sold a few Gospels. The village is small and the market not a large one. We sold some more books on the street before mid-day, and then started for Nuy-k'iu, leaving the other man, Mr. Wang, selling books on the street.

Just as it was getting dark, we arrived at Nuy-k'iu, and put up at an inn outside the south gate. Next morning we visited the shops and sold a few Gospels. As it was not market day, there were very few people about. Hearing that there was a market next day at Shih-ch'eng, forty li N.W., we decided to go there.

We left Nuy-k'iu about 3, and reached a village called Ni-in-t'uen, where we stopped for the night. Next morning we reached Shih-ch'eng about 10.

Book-selling was very slow at first, but afterwards people bought more readily. There being more people higher up the street, I took a few books and went there. One man bought seven; I followed him to his house, and sat down a little while and was able to understand most of what the people there said to me. This man seemed to be well off and had a good house; he bought the books out of curiosity, not from a desire to know the Gospel. I should think he is the head man of the village. Afterwards Mr. Fu visited the shops and sold more books. Considering the size of the place, books sold very well.

Next morning, we left for Liu-ch'eng Hien, a town 30 li E.N.E. The day was cloudy, and there was rain to the north of us, but we escaped it, which Mr. Fu said was "Chu-tih un-tien" ("The Lord's grace"). Just before arriving at the town we crossed a river, very shallow but wide. On arrival, we first visited the shops, and afterwards went on the streets to sell books.

From Liu-ch'eng we went to Peh-hsiang, another good-sized town, thirty-five li away; at both these places it was market day. Some of the people had bought Scriptures before; at one shop they produced the books to show us, so Mr. Fu sold them some they had not got.

We next travelled S.E. to Long-p'ing, which is a fair-sized town with a mud wall and plenty of business. Here the market was very large, and there were many good shops, so we sold books fairly well. On the market we did not sell many. I had a short talk to those who were gathered around us.

The next day we visited T'ang-shan Hien, twelve li distant, another town with a mud wall, but without much business. Thence we went to a large village, Weikia-chwang, and though it was not market day, we found some shops open, and sold some books. The same afternoon we proceeded to Kwan-chwang, leaving Mr. Wang to sell books at the market. At this place we found nearly all the shops closed, and sold only two books to one man. On Saturday, having ten miles to go to reach Shun-teh, we started about 10.15, reaching here about 1.30, all well.

Mr. Fu the colporteur is an excellent Chinese speaker; he comes from Peking, and is well up to his work. It has been a pleasant journey to me, and a help in acquiring more of the spoken language, at which I am backward as yet. I was pleased with the coolie we had; he seemed very obliging and honest.

May the LORD bless the word spoken and the written Word sold. How much need we have to pray for the HOLY SPIRIT to enlighten those who read the Gospels not only that they may understand, but also repent and believe.

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## HO-NAN PROVINCE.

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## An Eventful Itineration.

FROM D. J. MILLS.

CHAU-KIA-K'EO, August 23rd.—I am still in this place, for I had no choice in the matter. I hope soon, however, to be set free for the work I intended doing this autumn.

Though remaining here, I have not been idle by any means, or useless, I trust. Probably most of the work in this place is done on this (the north) side now; and so, without a native evangelist, what with giving out medicines, receiving visitors, the street chapel in the afternoon, and

inside meetings at night, together with study, etc., my hands have been full.

I am pleased to say that there is now more to encourage here than a little while ago. Several fresh faces are constantly coming amongst us, and some of these, we trust, are already "in CHRIST." It is very pleasant also to see how the Christians are growing—at any rate, in knowledge—through the systematic and persistent efforts of Mr. Hogg and the rest here.

The drought still continues, and the customary devices of the heathen in China are being freely and generally resorted to, giving us plenty of evidence, alas! that the immense mass of the people are but little influenced yet. God help us to attempt great things and expect great things! Our God *is* able."

LAN-I HIEN, ninety *li* east of Kai-fung Fu, Nov. 29th.—On Nov. 4th I started from Chau-kia-k'eo, intending to make a circuit of several places north from there, and previously visited by me. I have already passed through and sold books and tracts in Si-hwa, Fu-keo, Yen-ling, Wei-ch'uen, Chang-ko, Sin-ching—all Hiens; Ching Chau, Chong-mow Hien, and Kai-fung Fu, beside numerous smaller places.

#### ENCOURAGEMENT.

So far this journey I have had much cause for thanksgiving, having met in many places with those who were evidently beginning to understand something of the subject of our preaching. Also, in most instances, a more-than-ever friendly reception was given me. As, however, the ground had already been gone over—in some cases several times—fewer books than usual have been sold, and less interest attracted by the foreigner, as such.

In the capital I remained two days; my inn, however, being in the west suburb. The first day, after walking through several of the principal streets and attracting hardly any notice, I attempted bookselling, and had a good time till dusk, nothing whatever occurring of an unfriendly nature. The officer at the city gate, supposing we were wishing to re-enter the city for the night, kindly delayed to close the gate, and himself informed us that we had no time to spare.

#### THE JEWS AT KAI-FUNG.

The next day I determined to move to the east suburb, and sent our barrows on while I and the colporteur sought out the Jews. This we easily succeeded in doing, for the street or lane where they were once congregated is called by their name. Arriving there, the first person we inquired of owned to being one of them, though now the only one resident in that quarter, the rest—about 200 families—being scattered over the city.

He took us to the site of their tabernacle, which is now partly a rubbish heap and partly a pool of water. A stone tablet in the centre serves to preserve the spot as the property of the Jewish community. The open space is of considerable size—roughly speaking, some 500 feet by 200. The tablet is somewhat defaced, but we could make out enough to establish the identity of the place.

#### THEIR TABERNACLE DEMOLISHED.

The destruction of the building began by poorer members among them filching, here a stone and there a few bricks; there being no recognised head, this went on till the whole place was demolished, the remaining materials being sold to the Mohammedans. This demolition was completed about thirty-five years ago. One could hardly help weeping at seeing the desolation of this spot, where for so many centuries the God of Abraham had been worshipped; especially knowing that now, this seed of the natural Israel is entirely given to idolatry, and utterly indifferent to the gifts and calling of God, which are without repentance.

Inquiring for further particulars, we were referred to a man named Kao. This man we easily found out. He had been to Peking, and said he had lived in the "Fuh-yang T'ang" (Gospel Hall) there for two years, with his wife and family; and that these in charge had cherished the idea of resuscitating this Jewish colony. He had told

us that he was the possessor of the sole remaining copy of their Scriptures, all the rest having been spoilt by damp, etc., with the exception of one copy, which, during a violent wind, had been carried right up into heaven. The remaining copy he intends to take to Shanghai. In the spring, and hand over to his co-religionists there.

The Jewish community is far from a united one, factions and quarrels being apparently the rule. One of their number is now in prison awaiting trial for the murder of another.

I offered Mr. Kao copies of the Old and New Testaments, but he said he already had a boxful of our books. We tried to interest him in the promises made to Israel, and the offer of salvation in CHRIST; but to all this he seemed

#### PERFECTLY INDIFFERENT.

"I know all about it," he said.

In any other city than Kai-fung Fu, we should probably have sought out others of the fraternity; but taking into consideration the unfriendly character of the city, we thought it well to leave that for a future occasion, God willing.

That the city is not entirely changed, we had proof positive soon after; for, failing to sell books in the east suburb, the people there violently snatching instead, and remembering the good time we had had yesterday inside the city, we determined to try inside the walls once more. We had no sooner commenced in a quiet place than runners from the gate official told us to go outside. We expostulated and reasoned, but in vain; they insisted on our going to see the officer. We went, and attempted reasoning with him, refusing to be sent out of the city. He cut the matter short by ordering his runners to drag us out. They

#### SEIZED THE COLPORTEUR,

but contented themselves with following me the few paces to the gate.

I did not think it well to make application to the higher authorities, knowing it would probably be worse than useless. I do not feel I made any mistake in going into the city again; it was my duty, as a servant of JESUS CHRIST, to use what opportunities I could for making His Gospel known. If any consider that an effort to preach the Gospel which ends in apparent disaster is ill-timed and unfortunate, does not such a judgment reflect rather hardly on the early preachers of Christianity, not to say those of later times?

CHAU-KIA-K'EO, December 22nd.—I arrived here on the 18th, just in time to see Mr. Coulthard before he started for Chi-heo-t'eo. You will have heard the sad news of the death of Mr. and Mrs. Gracie's dear little daughter.

Resuming the account of my journey: After leaving Lan-i Hien, we came back westward to Chen-liu Hien, forty-five *li* from Kai-fung. Here I had a whole day on the streets, and notwithstanding examinations were going on, succeeded in peaceably selling a large number of books, and had grand opportunities for preaching.

#### A MEMORABLE VISIT.

Thence we proceeded to Ki Hien, sixty *li* S.E., spending almost two days *en route*. Soon after we arrived, we went on the streets, and continued till almost dark, getting a very friendly reception from the people. The next day it rained all day, and we could not go out. Sunday we spent quietly in the inn, only going out in the afternoon to visit the Mohammedan mosque and talk with the "A-hung" (schoolmaster).

Ki Hien is a very large place, so after consultation with

the colporteur and prayer, as very little had been done, I determined to remain over the Monday. We were on the street by 8.30, and continued quietly selling books and preaching till after the sun went down, not the slightest sign of opposition being manifested. Just as I was preparing to go back to my inn, two men came up and said I must return with them to the inn, the landlord wanted me. I judged by their appearance that they were yamen runners, and thought it better to go without showing any opposition.

Arriving at the inn, they at once carried off the landlord to the yamen. Fearing mischief, I sent the colporteur with my passport. After some delay they all came back.

My passport counted for nothing, and we must remove at once outside the city. Such was the message brought back. It was not easy to obey. It was long since dark, and the streets were in a terrible state for small barrows to travel, even if it had been daylight. I determined to go myself to the yamen and state the difficulty of removing, and the fact that we were leaving on the morrow. But I was refused an audience. Fearing it would be impossible to get an inn in the suburb at that time of night, I refused to leave the yamen, giving my reasons.

After some delay the landlord was again fetched, and brought to me loaded with chains. After some talk, and seeing that the poor landlord was the one who would



BEFORE THE OFFICIAL AT THE YAMEN.

suffer, I decided to move at all hazards. With great difficulty the barrows reached the suburb, and, by the good providence of God, we also succeeded in getting an inn.

From Ki Hien we proceeded to Tung-hsü Hien, where we remained only one night and half a day. Here I was asked on the street if we were come to seek a house. Chu-hien-chen was the next place reached, but after what had occurred I thought it better not to risk any more unfriendly displays, so went on to Tai-kang, spending a week *en route* visiting several large market towns, most of which, however, I had been to before. From Tai-kang I

came straight here, having been absent forty-five days.

Such is the brief account of my journey. The results are with God. As far as I know, I have been kept abiding in CHRIST, faithful in some small measure to my Master. If Satan has raged and sought to hinder the LORD's work, is it to be wondered at? While making us more than ever careful not to give unnecessary offence, what has occurred need not discourage us in following the LORD whithersoever He may lead.

As at present arranged, I leave here for She-k'i-tien next week.



## Scattering the Seed.

FROM WM. E. SHEARER.

CHAU-KIA-K'EO, September 26th.—I returned from another journey with the colporteur last Wednesday. This time he wanted to pay a visit to his house at Fan-ch'eng, but as that place is only a short distance from the Ho-nan border, and the route would take me over a lot of new ground, I thought it well to go with him. Mr. Slimmon was staying here at the time, and as he had long wished to visit some of the places we should pass through on the way, he resolved to take the opportunity and accompany us.

We passed through four Hien cities in HO-NAN Province, but we did not sell so many books as we should have liked, partly, no doubt, because they had already been visited by the Bible Society's agents.

When we reached Fan-ch'eng, we found the house there in charge of two of the Church members, as Mr. and Mrs. Nicoll had left before we arrived. We stayed fully a week to give the colporteur a few days at his home, and then went on to Lao-ho-k'eo to pay Mr. King a visit for two or three days, returning by way of Teng-chau and Nan-yang Fu.

At the last two places we had a pretty good sale of our books, and also sold some at the smaller places by the way. At Nan-yang Fu, I was quite surprised to find that the foreigner was such a curiosity—about as much so as anywhere I have been, though the Romanists have had their headquarters in that district for so many years. Evidently they do not go out on the streets much. I could hardly stand in the busy streets to sell books, as the crowds gathered so quickly.

From Nan-yang I went on to She-k'i-tien, and after two days there, came on by the shortest route to Chau-kia-k'eo. The evening meetings here seem very encouraging just now.

FROM J. A. SLIMMON.

HSIANG-CHENG HIEN, October 10th.—I must try and give you some account of my movements since the beginning of August. I had been waiting on till the heat of the summer should pass and allow me to go to Hsiang Hien. While waiting I had been on the look out for a suitable man to take with me. Up to August 5th I had not come across one, and as Mr. Shearer was going on a bookselling journey to the south-west of the province, I thought it would be a good thing to go with him and get a man at She-k'i-tien.

Leaving Chau-kia-k'eo on the 5th of August, we travelled by way of Si-p'ing, Sui-p'ing, Sha-ho-tien, Peh-yang, and Tang Hien. We had fairly good times on the road, preaching and bookselling. We sold over 5,000 cash (about 15s.) worth of books, besides the Scriptures sold by Colporteur Chang, who was with us.

On the 23rd we arrived at Fan-ch'eng, whence we continued our journey to Lao-ho-k'eo, and then back to She-k'i-tien, arriving on the 13th of September, where we found Mr. and Mrs. H. Taylor befriended by their visit to Lao-ho-k'eo, and the work in a very much better condition than when I left it three months ago.

I came on here on the 1st inst., and find nothing but encouragement. The people are pleasant, and book sales moderately good, and abundance of blessing in my own soul, which is an indication to me that I am in the right place here, and that the LORD is going to be with me in power. Praise His name!

My helper, Chang Yu-chin, could not come with me, but I am expecting him to arrive to-day or to-morrow; then I shall leave him here while I go on to Kao-chwang, where there is a large festival just now. Then I hope to do some village work round this district.

## GENERAL.

### Notes.

*Errata:*—Feb. No., p. 16, first cross heading (Mr. Whitehouse), "Melbourne" should be "Ballarat"; p. 26, line 5, for 1886 read 1866. March No., p. 34, line 11, for "Governor's" read "Provincial Treasurer's."

SHAN-SI.—Mrs. Stanley Smith reports several hopeful enquirers at Lu-ch'eng.—At K'uh-wu, Mr. D. Kay is much encouraged.—Mr. Hsi has established an opium refuge at Chang-teh Fu in HO-NAN, which has succeeded admirably, there being some twenty odd patients by last accounts.—The medical work at T'ai-yuen had been resumed under Dr. Cox's care.

SHAN-TUNG.—Miss Whitchurch writes on Dec. 22nd from Ning-hai, that three women were baptised on the 21st, and three others had to wait over, their lives not giving sufficient evidence of their regeneration.

HO-NAN.—Mr. Slimmon asks special prayer that he may be successful in opening up Hsiang-ch'eng Hien, whence he dated the letter we give this month.

SI-CH'UEN.—Messrs. Hope-Gill and Evans were evangelising in Shun-k'ing Fu, and hope as soon as the way opens up to get permanent quarters there.

HU-PEH.—Mr. McNair, noting that he is now the only one

working the two stations Sha-shi and Shih-sheo, says that his "hands are pretty full—too full. I sometimes feel lonely, but the LORD is with me, and I have nothing but praise to offer Him for all."

GAN-HWUY.—A provincial Conference was held at Ning-kwoh Fu at the close of the year by Mr. W. Cooper, some notes of which by Mr. E. Hunt have reached us. We hope to give them in due course.—Mr. Duffy has been visiting the out-stations from Lai-gan, and says he had "royal times of preaching JESUS and the resurrection. We can truly say that God was with us all the way."

KIANG-SU.—Mr. Hutton, writing from Chinkiang, says, "I do not see much in the way of results, though I preach and visit a good deal. Pray much for HOLY GHOST power to work on the Chinese here." He has been in treaty for a piece of land on which to build a much needed mission house, and asks prayer, as he has had much difficulty.—At Yang-chau, the arrangements for students are being assimilated to those which



have worked so well at Gan-k'ing. Misses Ferriman and Fairbank are to assist Miss Murray in the language department. Mr. Stevenson writes, "Both at Gan-k'ing and at Yang-chau there seems to be a very blessed and helpful spirit. . . . I think special prayer should be made for the heads of these Training Homes. We have no more responsible positions in the Mission."

**KWEI-CHAU.**—The accounts of the work are cheering. Opportunities are presenting of spreading out to the west of the capital; and there is a strong call for more labourers.

**KIANG-SI.**—The work in the north goes steadily forward. We hope to give letters next month. In the south, the Canadian brethren continue their itinerancy, and Mr. James Lawson has penetrated HU-NAN on the east side, visiting several cities.

## BAPTISMS.

**SHEN-SI.**—Cheng-ku, November 16th, five.

**SHAN-SI.**—P'ing-yao, November 22nd, ten.

**SHAN-TUNG.**—Ning-hai, December 21st, three.

**SI-CH'UEN.**—Chentu, November 14th, two. December 13th, one. —Chung-k'ing, December —, seven.

**GAN-HWUY.**—Gan-k'ing, December 7th, two.

**CHEH-KIANG.**—Chu-ki (Hang-chau out-station), November —, five. —Yung-k'ang, December —, two.

**KWEI-CHAU.**—Gan-shun Fu, December 14th, two.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

### TRANSFERS.

Black, Miss Jane, —from Lao-ho-k'eo to Fan-ch'eng, HU-FEH.

Bradfield, Miss E., —from Nan-k'ang Fu, KIANG-SI, to Yang-chau, KIANG-SU.

Buchan, Miss, —from Yuh-shan to Yang-k'eo, KIANG-SI.

Doggett, Miss, } from Sih-chau to Ta-ning, SHAN-SI.  
Gillham, Miss, }

Ewing, A., —from Kwei-hwa-ch'eng to Pao-t'ao, SHAN-SI.

Hook, Miss, —from Chung-k'ing, SI-CH'UEN, to Yun-nan Fu, to accompany Mr. and Mrs. Thorne.

Horsburgh, Miss, —from Kwei-k'i to Yang-k'eo, KIANG-SI.

Irvine, Miss, —from Chinkiang to Yang-chau, KIANG-SU.

Leggat, Miss, —from Chau-kia-k'eo to She-k'i-tien, HO-NAN, —not Miss S. E. Jones, as given in February number.

Lucas, Miss, —from Ta-ku-t'ang, KIANG-SI, to Yang-chau.

Marchbank, Miss, —from Yuh-shan to Kwei-k'i, KIANG-SI.

Miller, Miss J. A., —of Chefoo, to the Girls' school.

Munro, Miss, —from Kwei-k'i to Nan-k'ang, KIANG-SI.

Parsons, C. H., —goes to Wan-hien, SI-CH'UEN (from Gan-k'ing).

Simpson, Mr. and Mrs., —from Ying-tseng to Hwuy-luh, CHIH-LI.

Windsor, Thos., —from Gan-shun Fu to Kwei-yang, KWEI-CHAU.

### DESIGNATIONS.

Reed, Miss Mary, —to Chinkiang, KIANG-SU, on her return from Tasmania.

### FROM THE GAN-K'ING TRAINING HOME.

Egerton, J. J. P., —to Cheng-yang-kwan, GAN-HWUY.

Macoun, Thos., —to the Chefoo Boys' School.

### FROM THE YANG-CHAU TRAINING HOME.

Esam, Miss, } to Kao-yiu, KIANG-SU.  
Lane, Miss, }

Miller, Miss T., }  
Power, Miss R. A., } to Nan-k'ang Fu, KIANG-SI.  
Ross, Miss Isabella, }

### BIRTH.

Smith, Mrs. John, —a son, on October 22nd, at Ta-li Fu.

### MARRIAGE.

Cooper, E. J., and Miss M. Palmer, at Shanghai, on January 28th.

### DEATH.

Gracie. —The infant daughter of Mr. and Mrs. Gracie, at Chau-kia-k'eo, on December 19th.

From the List of Missionaries which we give this month, it will be seen there are now 424 on the Staff.

Mr. and Miss Anderson have been spending a short time in Ch'ung-k'ing, but expected to leave there for Ta-li Fu, YUN-NAN, in March.

Having completed his tour of the stations in SHAN-SI, Mr. Bagnall would probably reach Tien-tsin early in March, when there was a possibility that he and Mrs. Bagnall might soon come home.

Mr. Beauchamp left Shanghai on January 7th for SI-CH'UEN to resume his work there.

We hear with great regret that Mr. Broumton was laid aside with typhoid fever. Mrs. Broumton was progressing satisfactorily.

It had been arranged for Dr. Cameron to spend four months visiting the stations in KWEI-CHAU and YUN-NAN, and prayer is desired that his visits may be a cheer and help to the friends there.

Mr. and Mrs. Cardwell expect to sail for England on March 21st, on furlough.

The reports of Dr. Douthwaite's health are conflicting. He is evidently weak, but thinks a change to southern balmy air will set him up. He was expected in Shanghai.

Mr. Gjerde is in a very weak state, and little hope is entertained of his recovery.

Through the kindness of the Han-chung friends, Mr. and Mrs. Gray Owen were resting at the Pah-ko Shan Sanitarium, as he was not fit to travel to the coast in winter. This may be attempted later on. There does not seem any improvement in his health.

Mr. W. J. Lewis had not been strong for some little while, consequent on an attack of influenza.

Mr. McKee was feeling somewhat better, and hoped he might be able to remain at his post.

Returning from meeting his mother, Dr. Pruett was taken ill on the boat with typhus fever, and had to be conveyed to Chung-k'ing. It was hoped he had passed the crisis.

We have heard that Mr. Russell was ill with small-pox at Hiao-i. Mr. Lutley had gone to nurse him.

We learn by cablegram that Mr. Stevenson and his daughter left Shanghai on March 7th for England. After several years' hard work and great responsibilities he must feel the need of rest and change.

The departure of Mr. and Mrs. Thompson had been unavoidably delayed.

Under date of Jan. 1st from Chung-k'ing, we learn that Mr. and Mrs. Thorne were then fairly strong, and after resting a while, would proceed to Chau-tung, YUN-NAN, accompanied by Miss Hook.

At Chung-k'ing, Mr. Willett was relieving Mr. Faers of the secretarial work, the latter taking oversight of the spiritual work in Dr. Cameron's absence, referred to above.

Miss Whitchurch says she is now strong enough to do a little work, though her walking powers are not yet great.

# Stations and Missionaries of the China Inland Mission.

(The Out-Stations of the Mission are not given in this table. The names of Associates are printed in *Italics*.)

JANUARY 1st, 1891.

## I.—Province of Kan-sub. 1876.

Population\* of Province, 3 Millions; Area,† 86,608 square miles.

1. <i>Lan-chau</i> , 1885.		3. <i>Liang-chau</i> , 1888.		Miss KINAHAN .. .. .	1886
GEORGE PARKER ( <i>absent</i> ) .. ..	1876	WILLIAM FYFE LAUGHTON .. ..	1884	Miss FLORENCE ELLIS .. ..	1887
Mrs. PARKER ( <i>absent</i> ) .. ..	1880	Mrs. LAUGHTON ( <i>née</i> Brown) .. ..	1885	Miss CLARA ELLIS .. ..	1887
Geo. GRAHAM BROWN .. ..	1886	J. C. HALL .. .. .	1889	Miss SUTHERLAND .. ..	1884
Mrs. G. G. BROWN ( <i>née</i> Fenton) ..	1886	4. <i>Ning-hsia</i> , 1885.		Miss SMALLEY .. .. .	1888
Miss G. MUIR .. .. .	1887	CHARLES HOROBIN .. .. .	1884	<i>Engaged in Thibetan Work.</i>	
Miss MAY GRAHAM BROWN .. ..	1888	W. T. BELCHER .. .. .	1888	CECIL H. POLHILL-TURNER .. ..	1885
		5. <i>Tsin-chau</i> , 1878.		Mrs. C. POLHILL-TURNER ( <i>née</i>	
		HENRY W. HUNT .. .. .	1879	Marston) .. .. .	1884
		Mrs. HUNT ( <i>née</i> Smalley) .. ..	1878	Miss ANNIE R. TAYLOR .. ..	1884

## II.—Province of Shen-si. 1876.

Population\* of Province, 7 Millions; Area,† 67,400 square miles.

6. <i>Han-chung</i> , 1879.		Miss HOLME .. .. .	1887	G. A. HUNTLEY .. .. .	1889
G. F. EASTON .. .. .	1875	7. <i>Cheng-ku</i> , 1887.		8. <i>Feng-tsiang Fu</i> ( <i>Itinerating</i> ), 1888	
Mrs. EASTON ( <i>née</i> Gardner) .. ..	1881	EDWARD PEARSE ( <i>absent</i> ) .. ..	1876	T. E. S. BOTHAM .. .. .	1885
W. WILSON, M.B., C.M. .. ..	1882	Mrs. PEARSE ( <i>née</i> Goodman) ( <i>absent</i> ) ..	1876	Mrs. BOTHAM ( <i>née</i> Barclay) .. ..	1884
Mrs. WILSON ( <i>née</i> Goodman) .. ..	1883	A. H. HUNTLEY .. .. .	1887	F. A. REDFERN .. .. .	1887
G. W. HUNTER .. .. .	1889	Mrs. HUNTLEY ( <i>née</i> Rogers) .. ..	1888	A. BLAND .. .. .	1887
Miss JOHNSON .. .. .	1887				

## III.—Province of Shan-si. 1876.

Population\* of Province, 9 Millions; Area,† 55,268 square miles.

9. <i>Kwei-kwa-ch'eng</i> , 1886.		Miss A. G. BROOMHALL ( <i>absent</i> ) ..	1884	Miss L. M. FORTH .. .. .	1887
W. T. BEYNON .. .. .	1885	Miss EDITH BROOMHALL .. ..	1888	18. <i>Hung-t'ung</i> , 1886.	
Mrs. BEYNON ( <i>née</i> E. Taylor) .. ..	1886	Miss J. STEVENS .. .. .	1885	D. E. HOSTE .. .. .	1885
J. C. STEWART, M.D. (U.S.A.) .. ..	1886	13. <i>Hiao-i</i> , 1887.		E. M. MCBRIER .. .. .	1893
10. <i>Pao-lee</i> , 1888.		WILLIAM RUSSELL .. .. .	1887	19. <i>P'ing-yang</i> , 1879.	
W. E. BURNETT ( <i>absent</i> ) .. ..	1883	Miss SEED ( <i>absent</i> ) .. .. .	1883	THOS. H. KING .. .. .	1884
Mrs. BURNETT ( <i>née</i> Jones) ( <i>absent</i> ) ..	1881	Miss WHITCHURCH ( <i>absent</i> ) .. ..	1884	Mrs. KING ( <i>née</i> Chilton) .. ..	1888
ARCHIBALD EWING .. .. .	1887	14. <i>Sih-chau</i> , 1885.		Miss HOSKYN .. .. .	1890
11. <i>Ta-lung</i> , 1886.		WM. KEY .. .. .	1884	Miss I. A. SMITH .. .. .	1890
STEWART MCKEE .. .. .	1884	Mrs. KEY ( <i>née</i> Symon) .. ..	1884	20. <i>K'uh-wu</i> , 1885.	
Mrs. MCKEE ( <i>née</i> McWatters) .. ..	1887	A. LUTLEY .. .. .	1887	DUNCAN KAY .. .. .	1884
C. S. TANSON .. .. .	1887	G. MCCONNELL .. .. .	1890	Mrs. KAY ( <i>née</i> Mathewson) .. ..	1884
12. <i>Tai-yuen</i> , 1877.		15. <i>Ta-ning</i> , 1885.		21. <i>Lu-ch'eng</i> , 1889.	
B. BAGNALL .. .. .	1873	Miss A. GILLHAM .. .. .	1889	STANLEY P. SMITH, B.A. .. ..	1885
Mrs. BAGNALL ( <i>née</i> Kingsbury) .. ..	1880	Miss F. F. DOGGETT .. .. .	1889	Mrs. STANLEY SMITH ( <i>née</i> Reuter) ..	1886
J. H. EDWARDS, M.B., C.M. ( <i>absent</i> ) ..	1882	16. <i>P'ing-yao</i> , 1888.		22. <i>Yuin-ch'eng</i> , 1888.	
Mrs. EDWARDS ( <i>née</i> Kemp) ( <i>absent</i> ) ..	1882	ARCHIBALD ORR EWING ( <i>absent</i> ) ..	1886	Erik Folke .. .. .	1887
A. HUDSON BROOMHALL .. .. .	1884	Mrs. ORR-EWING ( <i>née</i> Scott) .. ..	1887	Mrs. Folke ( <i>née</i> Grann) .. ..	1888
Mrs. BROOMHALL ( <i>née</i> Miles) .. ..	1887	( <i>absent</i> ) .. .. .	1887	C. H. TADLER .. .. .	1889
D. M. ROBERTSON .. .. .	1885	W. G. PEAT .. .. .	1888	Miss Hall .. .. .	1889
ALEX. R. SAUNDERS .. .. .	1887	17. <i>Hoh-chau</i> , 1886.			
G. A. COX, L.R.C.P. & S. .. ..	1888	Miss JAKOBSEN .. .. .	1886		
Mrs. COX ( <i>née</i> Thomas) .. .. .	1883				
Mrs. ELLISTON ( <i>née</i> Groom) .. ..	1882				

## IV.—Province of Chih-li. 1887.

Population\* of Province, 20 millions; Area,† 58,949 square miles.

23. <i>Tien-tsin</i> , 1888.		24. <i>Hwuy-luh</i> , 1887.		25. <i>Shun-teh Fu</i> , 1888.	
G. W. CLARKE .. .. .	1875	JAS. SIMPSON .. .. .	1888	A. H. BRIDGE .. .. .	1888
Mrs. CLARKE ( <i>née</i> Lancaster) .. ..	1880	Mrs. SIMPSON .. .. .	1888	M. L. GRIFFITH .. .. .	1889
		A. HODDLE .. .. .	1887		

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area .. .. .	50,823 sq. mls.;	29,820 sq. mls.;	7,363 sq. mls.
			32,531 sq. mls.

## V.—Province of Shan-tung. 1879.

Population\* of Province, 19 millions; Area,† 65,104 square miles.

26. <i>Chefoo</i> , 1879.	
A. W. DOUTHWAITE, M.D. (U.S.A.)	1874
Mrs. DOUTHWAITE (née Groves)	1887
Mrs. SCHOFIELD .. ..	1880

*Tung-shin*, 1889.

H. A. RANDLE, M.D. (U.S.A.)	1876
Mrs. RANDLE (née Boyd) ..	1878
Miss OLDING .. ..	1888

*Boys' School*.

ALEX. ARMSTRONG, F.E.I.S.	1887
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Mrs. ARMSTRONG .. ..	1887
E. MURRAY .. ..	1888
H. J. ALTY .. ..	1880
THOS. MACOUN .. ..	1889
Miss MALIN .. ..	1887

*Girls' School*.

Miss HIBBERD .. ..	1886
Miss SANDERSON .. ..	1888
Miss F. M. REID, L.L.A. ..	1890
Miss LEGERTON .. ..	1890
Miss J. A. MILLER .. ..	1887

*Sanitarium*.

J. A. STOOKE .. ..	1887
Mrs. STOOKE .. ..	1887

27. *Fuh-shan*, 1885.

E. TOMALIN .. ..	1879
Mrs. TOMALIN (née Desgraz) ..	1866

28. *Ning-hai-chau*, 1886.

C. H. JUDD .. ..	1868
Mrs. JUDD .. ..	1868

## VI.—Province of Ho-nan. 1875.

Population\* of Province, 15 millions; Area,† 65,104 square miles.

29. *Chau-kia-ke'o*, 1884, and  
*Out-Stations*.

J. J. COULTHARD .. ..	1879
Mrs. COULTHARD (née M. H. Taylor)	1884
CHAS. F. HOGG (absent) ..	1884
Mrs. HOGG (née S. Muir) (absent)	1883

ARCH. GRACIE .. ..	1887
Mrs. GRACIE (née Waldie) ..	1887
J. A. SLIMMON .. ..	1884
D. J. MILLS .. ..	1887
W. E. SHEARER .. ..	1888
Miss CLARE .. ..	1889
Miss S. E. JONES .. ..	1886

30. *She-ki-tien*, 1886.

HERBERT HUDSON TAYLOR ..	1881
Mrs. H. H. TAYLOR (née Gray) ..	1884
Miss GUINNESS .. ..	1888
Miss LEGGAT .. ..	1890
Miss BURT .. ..	1890

## VII.—Province of Si-ch'uen. 1877.

Population\* of Province, 20 millions; Area,† 166,800 square miles.

31. *Chen-tu*, 1881.

HERBERT PARRY, L.R.C.P., M.R.C.S.	1884
Mrs. PARRY (née Broman) ..	1884
R. GRAY OWEN .. ..	1885
Mrs. GRAY OWEN (née Butland) ..	1883
Miss ELIZABETH WEBB .. ..	1884
Miss BROMAN .. ..	1890
A. GRAINGER .. ..	1889

32. *Kwan-hien*, 1889.

Miss FOSBERY .. ..	1884
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33. *Kia-ting*, 1888.

B. RIRIE .. ..	1887
JOS. VALE .. ..	1887

34. *Sui-fu (Su-chau)*, 1888.

J. McMULLAN .. ..	1884
Mrs. McMULLAN (née Davis) ..	1886
R. WELLWOOD .. ..	1887
Mrs. WELLWOOD (née Bangert) ..	1888
M. HARDMAN .. ..	1889

35. *Chung-king*, 1877.

J. CAMERON, M.D. (U.S.A.) ..	1875
Mrs. CAMERON (Mrs. Rendall) ..	1883
A. H. FAERS .. ..	1887
T. G. WILLETT .. ..	1890
Miss I. W. RAMSAY .. ..	1887
Miss WEBBER .. ..	1887

36. *Pao-ning*, 1886, and *Out-Stations*.

W. W. CASSELS, B.A. .. ..	1885
Mrs. CASSELS (née Legge) ..	1886
MONTAGU BEAUCHAMP, B.A. ..	1885
E. O. WILLIAMS, M.A. .. ..	1889
Mrs. WILLIAMS .. ..	1889
A. E. EVANS .. ..	1890
Miss HANBURY .. ..	1889
Miss F. M. WILLIAMS .. ..	1888
Miss P. A. BARCLAY .. ..	1889
Miss F. BARCLAY .. ..	1889
Miss KOLKENBECK .. ..	1889

37. *Kwang-yuen*, 1889.

Miss E. CULVERWELL .. ..	1887
Miss BASTONE .. ..	1887
Miss MARTIN .. ..	1889
Miss F. H. CULVERWELL .. ..	1889

38. *Pa-chau*, 1887.

A. T. POLHILL-TURNER, B.A. ..	1885
Mrs. POLHILL-TURNER (née Drake)	1884
W. HOPE GILL .. ..	1885

39. *Wan-hien*, 1888.

ALBERT PHELPS .. ..	1884
Mrs. PHELPS (née Fryer) .. ..	1887
J. N. HAYWARD .. ..	1889
C. H. PARSONS .. ..	1890

40. *Lu-chau*, 1890.

T. JAMES .. ..	1885
Mrs. JAMES (née Riley) .. ..	1882

## VIII.—Province of Hu-peh. 1874.

Population of Province, 20½ millions; Area, 70,450 square miles.

41. *Wu-ch'ang*, 1874.

J. F. BROMTONT .. ..	1875
Mrs. BROMTONT .. ..	1879

42. *Hankow*, 1889.

F. W. K. GULSTON .. ..	1885
Mrs. GULSTON (née Evans) ..	1882

43. *Fan-ch'eng*, 1878.

Miss MARY BLACK .. ..	1884
Miss JANE BLACK .. ..	1883

44. *Lao-ho-ke'o*, 1887.

GEORGE KING .. ..	1875
Mrs. KING (née H. Black) ..	1883
Miss EMILY BLACK .. ..	1884

45. *I-ch'ang*, 1889.

GEO. NICOLL .. ..	1875
Mrs. NICOLL (née Howland) ..	1879

46. *Sha-shi*, 1884 (for *Hu-nan*).

M. MCNAIR .. ..	1888
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47. *Shih-sheo*, 1888.

D. LAWSON .. ..	1887
Mrs. LAWSON (née Arthur) ..	1888

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,838.
Area .. 50,823 sq. mls.;	.. 29,820 sq. mls.	.. 7,363 sq. mls.	.. 32,631 sq. mls.

## IX.—Province of Gan-hwuy. 1869.

Population\* of Province, 9 millions; Area,† 48,461 square miles.

48. Cheng-yang-kwan, 1887.	
JOHN BROCK .. .. .	1887
I. F. DRYSDALE .. ..	1887
J. J. P. EGGERTON .. ..	1889

49. Lai-gan, 1887.	
J. DARROCH .. .. .	1887
A. DUFFY .. .. .	1888

50. Luh-gan, 1890.	
JOHN REID .. .. .	1884
Mrs. REID (née Baker) .. ..	1888

51. Gan-k'ing, 1869.	
WILLIAM COOPER .. .. .	1881
Mrs. COOPER .. .. .	1889
E. HUNT .. .. .	1889

Training Home.	
F. W. BALLER .. .. .	1873
Mrs. BALLER (née Bowyer) .. ..	1866
F. MARCUS WOOD (absent) .. ..	1883
Mrs. WOOD (née Williams) (absent) .. ..	1883
H. N. LACHLAN, M.A. .. ..	1899

52. Kwang-teh-chau, 1890.	
THOS. EYRES .. .. .	1888
Mrs. EYRES (née ORD) .. ..	1887

53. Ning-kwoh, 1874.	
GEORGE MILLER .. .. .	1884
Mrs. MILLER (née Mitchell) .. ..	1887

H. N. MACGREGOR (absent) .. ..	1887
Miss YOUNG .. .. .	1889

54. Ta-fung, 1890.	
Miss GATES .. .. .	1887
Miss McQUILLAN .. .. .	1887

55. Ch'i-chau, 1874.	
Miss ROBERTSON .. .. .	1886
Miss UNDERWOOD .. .. .	1888

56. Hwuy-chau, 1875.	
T. D. BEGG .. .. .	1888
Mrs. BEGG (née Stewart) .. ..	1888
C. A. EWBANK (absent) .. ..	1888
Miss M. SCOTT .. .. .	1890
Miss C. SCOTT .. .. .	1890

## X.—Province of Kiang-su. 1854.

Population\* of Province, 20 millions; Area,† 44,500 square miles.

57. Shanghai, 1854.	
J. HUDSON TAYLOR .. .. .	1854
Mrs. TAYLOR .. .. .	1866
J. W. STEVENSON .. .. .	1866
J. E. CARDWELL .. .. .	1868
Mrs. CARDWELL .. .. .	1868
W. J. LEWIS .. .. .	1885
Mrs. LEWIS (née Kings) .. ..	1886
Miss WILLIAMSON .. .. .	1887
Miss PALMER .. .. .	1887
J. S. DONALD .. .. .	1889
Miss BYRON .. .. .	1884
Miss HATTEN .. .. .	1890
Miss ELSIE MAY .. .. .	1890

58. Chinkiang, 1889.	
THOMAS HUTTON .. .. .	1884
Mrs. HUTTON (née Le Brun) .. ..	1885
Miss MARY REED .. .. .	1888

59. Yang-chau, 1868.	
JOHN MCCARTHY .. .. .	1867
Mrs. MCCARTHY .. .. .	1867
Miss C. K. MURRAY .. .. .	1884
Miss M. MURRAY .. .. .	1884
Miss C. P. CLARK .. .. .	1886
Miss FERRIMAN .. .. .	1887
Miss BRADFIELD .. .. .	1888
Miss IRVIN .. .. .	1888
Miss EMMELINE TURNER .. ..	1874

Miss LUCAS .. .. .	1888
Miss H. R. STEDMAN .. .. .	1888
Miss M. FAIRBANK .. .. .	1890
Miss L. J. KAY .. .. .	1890

60. Kao-yiu, 1889.	
Miss KENTFIELD .. .. .	1888
Miss OAKESHOTT .. .. .	1889
Miss LANE .. .. .	1889
Miss ESAM .. .. .	1889

61. T'ing-kiang-p'u, 1869.	
Miss JENNIE WEBB .. .. .	1885
Miss C. L. WILLIAMS .. .. .	1888
Miss THIRGOOD .. .. .	1890

## XI.—Province of Yun-nan. 1877.

Population\* of Province, 5 millions; Area,† 107,669 square miles.

62. Bhamô (Upper Burmah), 1875.	
THOS. SELKIRK .. .. .	1889

63. Ta-li Fu, 1881.	
F. THEO. FOUCAR .. .. .	1885
JOHN SMITH .. .. .	1885
Mrs. SMITH (née CUTT) .. ..	1887
JNO. A. ANDERSON (designated) .. ..	1889
Miss ANDERSON (designated) .. ..	1889

64. Yun-nan Fu, 1882.	
T. G. VANSTONE .. .. .	1885
Mrs. VANSTONE (née Stewartson) .. ..	1887
S. POLLARD .. .. .	1887
ED. TOMKINSON .. .. .	1887
Mrs. TOMKINSON .. .. .	1887
Miss HAINGE .. .. .	1887
Miss HOOK .. .. .	1887
H. A. C. ALLEN .. .. .	1886
J. GRAHAM .. .. .	1890
W. Tremberth .. .. .	1890

65. Chau-tung Fu, 1887.	
S. T. THORNE .. .. .	1885
Mrs. Thorne (née Malpas) .. ..	1883
F. Dymond .. .. .	1887

66. K'uh-ising Fu, 1889.	
OWEN STEVENSON .. .. .	1883
J. O. CURNOW .. .. .	1887
Mrs. CURNOW (née Eland) .. ..	1888

## XII.—Province of Kwei-chau. 1877.

Population\* of Province, 4 millions; Area,† 64,554 square miles.

67. Kwei-yang, 1877.	
GEORGE ANDREW (absent) .. ..	1881
Mrs. ANDREW (née Findlay) (absent) .. ..	1882
SAML. R. CLARKE .. .. .	1878

Mrs. S. R. CLARKE (née Fausset) .. ..	1878
WM. L. PRUEN, L.R.C.P. & S. .. ..	1880
Mrs. PRUEN (née Hughes) .. ..	1876
THOMAS WINDSOR .. .. .	1884

B. CURTIS WATERS .. .. .	1887
68. Gan-shun Fu, 1888.	
JAMES ADAM .. .. .	1887

## XIII.—Province of Hu-nan. 1875.

Population\* of Province, 16 millions; Area,† 74,320 square miles.

This province is worked from Sha-shi and Shih-sheo, HU-PEH, which see.

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area .. .. .	50,823 sq. mls.;	29,820 sq. mls.;	7,363 sq. mls.
			32,531 sq. mls.

## XIV.—Province of Kiang-si. 1869.

Population\* of Province, 15 millions; Area, † 72,126 square miles.

69. Kiu-kiang, 1889.	72. Gan-ren, 1889.	76. Kwang-feng, 1889.	
A. EASON .. .. 1881	Miss H. MCKENZIE .. .. 1888	Miss FITZSIMONS .. .. 1888	
Mrs. EASON ( <i>née</i> Southall) .. 1881	Miss L. Carlyle .. .. 1889	Miss H. D. TURNER .. .. 1888	
70. Ta-ku-fang, 1873.	73. Kwei-ki, 1878.	77. Yang-k'eo, 1890.	
J. T. REID .. .. 1888	Miss ANNIE SAY .. .. 1886	Miss BUCHAN .. .. 1889	
Mrs. REID .. .. 1888	Miss MARCHBANK .. .. 1887	Miss HORSBURGH .. .. 1889	
F. A. STEVEN ( <i>absent</i> ) .. .. 1883	74. Ih-yang, 1890.	78. Yuh-shan, 1877.	
Mrs. STEVEN ( <i>née</i> Tapscott) ( <i>absent</i> ) 1886	Miss R. MCKENZIE .. .. 1888	Miss MACKINTOSH .. .. 1884	
71. Nan-Kang Fu, 1887.	Miss GARDINER .. .. 1888	Miss GUEX. .. .. 1889	
Miss MCFARLANE .. .. 1884	75. Ho-k'eo, 1878.	Itinerating in S.W. Kiang-si.	
Miss J. MUNRO .. .. 1888	Miss GIBSON .. .. 1884	W. S. HORNE .. .. 1888	
Miss THERESA MILLER .. .. 1890	Miss GRABHAM .. .. 1888	JOHN MEIKLE .. .. 1888	
Miss ISABELLA ROSS .. .. 1890	Miss COWLEY .. .. 1889	GRO. H. DUFF .. .. 1888	
Miss POWER .. .. 1890	Miss E. RAMSAY .. .. 1889	JAS. LAWSON .. .. 1888	

## XV.—Province of Cheb-kiang. 1857.

Population\* of Province, 12 millions; Area, † 39,150 square miles.

Hang-chau, 1866.	82. Ning-hai, 1868.	87. Yung-kang, 1882.
(Pastor Wöng Læ-dün.)	M. HARRISON .. .. 1885	A. WRIGHT .. .. 1886
" " Nying Ts-ky'ing.)	83. T'ai-chau, 1867.	Mrs. WRIGHT (née Harding) .. 1888
79. Shao-hing, 1866.	W. D. RUDLAND .. .. 1866	F. DICKIE .. .. 1889
JAMES MEADOWS .. .. 1862	Mrs. RUDLAND (née Knight) .. 1876	88. Kin-hwa, 1875.
Miss CARPENTER (absent) .. 1883	JAMES STARK .. .. 1889	Miss VOAK .. .. 1883
80. Sin-chang, 1870.	84. Wun-chau, 1867.	89. Kiu-chau, 1872.
J. A. HEAL .. .. 1885	Mrs. STOTT (née Ciggie) .. .. 1870	DAVID B. THOMPSON .. .. 1881
Mrs. HEAL (née M. Carpenter) .. 1883	Miss BARDSELY .. .. 1890	Mrs. THOMPSON (née Dowman) .. 1883
Ning-po, 1857.	Miss WHITFORD .. .. 1890	90. Ch'ang-shan, 1878.
J. Williamson, Superintended from Fung-hwa.	85. Bing-yae, 1874.	Miss C. LITTLER .. .. 1884
81. Fung-hwa, 1866.	R. GRIERSON .. .. 1885	91. Peh-shih-kiai, 1879.
J. WILLIAMSON .. .. 1866	Mrs. GRIERSON (née Oliver) .. 1886	Visited by Miss Littler .. .. 1885
Mrs. WILLIAMSON .. .. 1875	86. Ch'ü-chau, 1875.	
Miss BRITTON .. .. 1887	A. LANGMAN .. .. 1884	
	Mrs. LANGMAN (née M. Williams) 1887	

## Missionaries Absent.—Location Undetermined.

Mrs. J. W. STEVENSON .. .. 1866	Miss F. E. CAMPBELL .. .. 1888	Miss ROBINA CREWDSON .. .. 1888
	Miss HORNE .. .. 1876	

## Missionaries recently arrived in China†—Engaged in Study.

At Yang-chau.	Miss S. M. SORENSON .. .. 1890	J. G. CORMACK .. .. 1890
Miss P. Ness .. .. 1890	Miss E. STEEL .. .. 1890	J. TALBOT .. .. 1890
Miss Y. Hol .. .. 1890	Miss M. E. BOOTH .. .. 1890	H. F. RIDLEY .. .. 1890
Miss A. Janson .. .. 1890	Miss E. S. POOK .. .. 1890	MARSHALL BROOMHALL, B.A. .. 1890
Miss F. Pryntz .. .. 1890	Miss S. RAYER .. .. 1890	A. Hahne .. .. 1890
Miss R. F. BASNETT .. .. 1890	Miss F. R. SAUZE .. .. 1890	A. Berg .. .. 1890
Miss J. STEDMAN .. .. 1890	Miss B. PORTER .. .. 1890	S. Gjerdet .. .. 1890
Miss S. QUERRY .. .. 1890		A. E. THOR .. .. 1890
Miss I. W. ROBERTS .. .. 1890	At Gan-k'ing.	J. E. DUFF .. .. 1890
Miss A. M. LANG .. .. 1890	GEO. HUNTER, M.A. .. .. 1890	A. W. LAGERQUIST .. .. 1890
Miss L. Cundall .. .. 1890	Mrs. HUNTER .. .. 1890	G. J. MARSHALL .. .. 1890
Miss A. Schmitgen .. .. 1890	E. J. COOPER .. .. 1890	WM. TAYLOR .. .. 1890
Miss E. Bäumer .. .. 1890	F. HOWARD TAYLOR, M.D., etc. 1890	P. RIGNHART .. .. 1890
Miss F. E. MARLER .. .. 1890	FRANK MCCARTHY .. .. 1890	Em. Ohlson .. .. 1890
Miss E. TANNER .. .. 1890	J. S. ROUGH .. .. 1890	N. Carlsson .. .. 1890
Miss F. J. FOWLE .. .. 1890	P. Matson .. .. 1890	Jos. Bender .. .. 1890
Miss J. LLOYD .. .. 1890	K. P. Wallin .. .. 1890	O. BURGESS .. .. 1890
Miss R. A. BOX .. .. 1890	Mrs. Wallin .. .. 1890	A. S. A. DEVENISH .. .. 1890
Miss ASPHALL .. .. 1890	J. E. WILLIAMS, M.R.C.S., etc. 1890	A. C. ROGERS .. .. 1890
Miss E. FVSH .. .. 1890	T. W. M. GODDALL .. .. 1890	F. BURDEN .. .. 1890

\* The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573	Wales, 1,360,513;	Ireland, 5,174,836.
Area .. 50,823 sq. mls.;	.. 29,820 sq. mls.;	.. 7,383 sq. mls.;	.. 32,531 sq. mls

‡ Since Jan. 1st, seventeen missionaries have reached China, making a total of 421 in connection with the Mission. (Mch. 14, 91).

# CHINA'S MILLIONS.

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## Union and Communion.

LESSONS FROM THE "SONG OF SOLOMON."

"In the secret of His presence how my soul delights to hide!  
Oh, how precious are the lessons which I learn at JESUS' side!  
Earthly cares can never vex me, neither trials lay me low;  
For when Satan comes to vex me, to the secret place I go!"

**T**HE great purpose towards which all the dispensational dealings of GOD are tending, is revealed to us in the fifteenth chapter of the First Epistle of Paul to the Corinthians: "That GOD may be all in all." With this agrees the teaching of our LORD in John xvii. 3: "And this is (the object of) life eternal, that they might know Thee the only true GOD, and JESUS CHRIST, whom Thou hast sent." This being so, shall we not act wisely by keeping this object ever in view in our daily life and study of GOD's Holy Word?

All Scripture is given by inspiration of GOD and is profitable, and hence no part is, or can be, neglected without loss. Few portions of the Word will help the devout student more in the pursuit of this all-important "knowledge of GOD" than the too-much neglected "Song of Solomon." Like other portions of the Word of GOD, this book has its difficulties. But so have all the works of GOD. Is not the fact that they surpass our unaided powers of comprehension and research a "sign manual" of divinity? Can feeble man expect to cope with divine power, or to grasp and interpret the works or the providences of the All-wise? And if not, is it surprising that His Word also needs superhuman wisdom for its interpretation? Thanks be to GOD, the guidance of the SPIRIT is promised to all who seek for it: what more can we desire?

Read without the key, this book is specially unintelligible, but that key is easily found in the plainer teaching of the New Testament. The Incarnate Word is the true key to the written Word; but even before the incarnation, the devout student of the Old Testament would find much help to the understanding of the sacred mysteries of this book in the prophetic writings, for there Israel was taught that her MAKER was her HUSBAND. John the Baptist, the last of the prophets, recognised the Bridegroom in the person of CHRIST, and said, "He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled." Paul, in the fifth chapter of the Epistle to the Ephesians, goes still further, and teaches that the union of CHRIST with His Church, and her subjection to Him, underlies the very relationship of marriage, and affords the pattern for every godly union.

In Solomon, the bridegroom king, as well as author of this poem, we have a type of our LORD, the true Prince of peace in His coming reign. Then will be found not merely His bride, the Church, but a willing people, His subjects, over whom He shall reign gloriously. Then, distant potentates will bring their wealth, and will behold the glory of the enthroned KING, proving Him with hard questions, as once came the Queen of Sheba to King Solomon; and blessed will they be to whom this privilege is accorded. A brief glance will suffice them for a lifetime; but what shall be the royal dignity and blessedness of the risen and exalted bride! For ever with her LORD, for ever like her LORD, for ever conscious that His desire is toward her, she will share alike His heart and His throne. Can a study of the book which helps us to understand these mysteries of grace and love be other than most profitable?

MAY, 1891.



It is interesting to notice the contrast between this book and that preceding it. Our SAVIOUR in the fourth of John points out by one utterance the powerlessness of earthly things to give lasting satisfaction, in striking contrast with the flow of blessing that results from the presence of the person of the HOLY GHOST; and the work of the SPIRIT is not to reveal Himself, but CHRIST as the Bridegroom of the soul. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up"—overflowing on and on—"into everlasting life." The Book of Ecclesiastes teaches emphatically the former truth: "Vanity of vanities, all is vanity;" and is thus the necessary introduction to the Song of Solomon, which shows how true blessing and satisfaction are to be possessed.

We shall find it helpful to consider the book in six sections:—

I. The unsatisfied life and its remedy	- - -	Chap. i. 2—ii. 7.
II. Communion broken. Restoration	- - -	Chap. ii. 8—iii. 5.
III. Unbroken communion	- - -	Chap. iii. 6—v. 1.
IV. Communion again broken. Restoration	- - -	Chap. v. 2—vi. 10.
V. Fruits of recognised union	- - -	Chap. vi. 11—viii. 4.
VI. Unrestrained communion	- - -	Chap. viii. 5—14.

In each of these sections we shall find the speakers to be—the bride, the Bridegroom, and the daughters of Jerusalem; it is not usually difficult to ascertain the speaker, though in some of the verses different conclusions have been arrived at. The bride speaks of the Bridegroom as "her Beloved"; the Bridegroom speaks of her as "His love," while the address of the daughters of Jerusalem is more varied. In the first four sections they style her "the fairest among women," but in the fifth she is spoken of as "the Shulamite," or the King's bride, and also as the "Prince's daughter."

The student of this book will find great help in suitable Bible-marking. A horizontal line marking off the address of each speaker, with a double line to divide the sections would be useful, as also perpendicular lines in the margin to indicate the speaker. We have ourselves ruled a single line to connect the verses which contain the utterances of the bride; a double line to indicate those of the Bridegroom, and a waved line to indicate the addresses of the daughters of Jerusalem.

It will be observed that the bride is the chief speaker in sections I., II., and is much occupied with herself, but in section III., where the communion is unbroken, she has little to say, and appears as the hearer; the daughters of Jerusalem give a long address, and the Bridegroom His longest. In that section for the first time He calls her His bride, and allures her to fellowship in service. In section IV. the bride again is the chief speaker, but after her restoration the Bridegroom speaks at length, and "upbraideth not." In section V., as we noticed, the bride is no longer called "the fairest among women," but claims herself to be, and is recognised as the royal bride. In section VI. the Bridegroom claims her from her very birth, and not merely from her espousals, as God in Ezekiel xvi. claimed Israel.

*(To be continued.)*

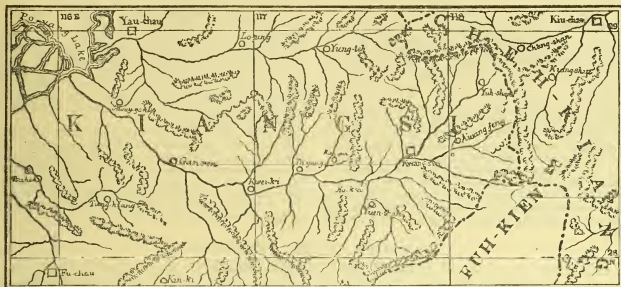
OUR pages this month tell of mingled joy and sorrow. Dear Gray-Owen has gone, his earthly work and warfare over, making us again sad at heart to lose a promising worker and brother beloved. On the other hand, our friends in Shanghai are greatly cheered by the arrival of the large party of Scandinavians from America, the first part of whose story, so well told by Miss Guinness, will be read with interest.

The arrivals in China of so many from different directions, almost simultaneously, tax greatly the resources of those who are responsible at Shanghai. The right disposition of large parties calls also for much thought and wisdom. Will our readers pray that all needed help may be granted? Especially would we bespeak their prayers for Mr. Taylor (who, with Mrs. Taylor, remains in Shanghai at present) in the extra strain upon him through the home-coming of Mr. Stevenson.

The latter reached Marseilles on April 10th with his daughter, having had a prosperous voyage, and, as we write, is paying a short visit in the south of France, after which he will come on to London. We anticipate much good to the work as well as to himself personally from his visit home.

The special matter sent from China, with an urgent request for its appearance this month, has prevented the carrying out of the intention to include news from SI-CH'UEN, but it will find a place next month, being already mostly in type.

The carrying of Sir Joseph Pease's motion against the opium revenue on April 10th in the House of Commons calls for a note of praise, and encourages to continued effort and prayer.



NORTH EAST KIANG-SI, SHOWING THE KWANG-SIN RIVER, AND C.I.M. STATIONS.

**KIANG-SI PROVINCE.****The Work on the Kwang-sin River.**

## A RETROSPECT.

## FROM MISS GUINNESS.

THE important city of Yuh-shan is a busy place at the head of the Kwang-sin river. Very peaceful and pretty it looked as we approached it from the handsome deserted bridge spanning the river right up to the grass-grown open space amongst the silent houses, where we found in a quiet corner the unpretending entrance to our mission premises.

Yuh-shan is the first of the interesting chain of C.I.M. stations that extends all down the river to the Po-yang lake—stations that are worked by a devoted band of Missionary sisters only, with the help of native Pastors and Evangelists, and under the experienced supervision of Mr. McCarthy from Yang-chau.

Four years ago last May, when the brave pioneer sisters of this now numerous band first took up their difficult work in its early stages, there were only three stations found on the Kwang-sin river—Yuh-shan, Ho-k'ao, and Kwei k'i. These had been opened and regularly visited by Dr. Douthwaite, Dr. Randle, and others, and were at that time occupied by native Evangelists under the supervision of Mr.

Thompson of Kiu-chau; but no missionaries had then been resident in any of them, and foreign ladies had never been seen along the whole length of the river.

The story of the opening of Yuh-shan to the Gospel is a profoundly interesting one. At the time of which I write thirty converts had been gathered into the little church in that city; but in the other two places, though a good deal of evangelistic work has been done, there were as yet no recognized Christians, and the young sisters of that pioneer party were privileged to witness the first baptisms both in Kwei-k'i and Ho-k'ao.

Only four years ago! Now there are nine or ten stations between Yuh-shan and the Po-yang lake, in which more than twenty missionary sisters are happily resident. At Yuh-shan there are 103 church members in full communion, and many more—I have not the exact figure—are found all down the river. The work also is of a thoroughly living kind, and self-propagating to a remarkable degree; so that the next four years promise, by the blessing of God, to achieve results even more cheering than the present.

## BAPTISMS AT YUH-SHAN.

## FROM MISS MACKINTOSH.

YUH-SHAN, September 2nd.—I must tell you about the baptisms this morning, four in number. The first, an old man of 79, is husband of my third Bible-woman. He is a very intelligent man, whose business formerly was fortune-telling, choosing lucky days, etc. About two months ago he sent all his books to me, a large pile of about thirty in all, to be burned.

Nearly three years ago his wife came, and was very interested in the Gospel. She asked me if I could lend

her a book telling about JESUS, as her husband could read. I gave her the Gospel of John in large character. She did not come again till about a year ago, when she returned the book, telling me her husband had read it, and wanted more. She herself knew a good deal, her husband had read it to her. I gave her a New Testament to take home.

Not long after this she came to see me, saying she had something to tell me, and wanted to ask what I thought.

"I had a dream," she said. "I thought I was kindling my fire, when a knock came to the door. I called out, 'Come in,' looking up to see who had come in. One clothed in white stood before me and said, 'Why do you not go to worship?' and vanished. I woke up, and remembered the promise I had made to you of coming to worship, but never kept. Do you think it was JESUS who came to me?"

Of course, I explained to her how grieved the LORD JESUS would be if she did not keep her promise. She then said that she could not but come, and has been very regular since in her attendance. She was baptised last June, and her one desire since has been for her husband; so her joy was great this morning to see him baptised.

The second and third received to-day are husband and wife. The latter has been coming for nearly two years, and is very earnest; indeed, she has been the means of bringing her husband. It made one glad to see them both baptised.

#### OPENING OF A SCHOOL AT YUH-SHAN. FROM MISS MARIE GUEX.

JANUARY 10th.—Miss Geraldine Guinness was with us at our Conference. We had such a season of refreshing, meeting with seventeen sisters, all KIANG-SI workers, and with Mr. McCarthy. The LORD manifested His presence, and we all felt we had not met together in vain. Many precious lessons were learned and helpful suggestions made, which I hope will be carried out in the power and wisdom of the HOLY GHOST. The dear natives also, I trust, will abundantly be benefited through our meeting together this year. Since I wrote last to you, I have been dividing my time—one portion given to study; another used in visiting in the villages and teaching the little ones that are so many here.

Since Mr. McCarthy left us, in September, I had laid on my heart to put into execution a thought I had been cherishing for some long time before—that of devoting my time to instruct the children of our dear Christians. So one Sunday, when most of the parents were with us, I asked them if they would be willing to send their little ones to me, to learn of God and how to love JESUS, the Friend of the weak. They were very pleased, and at once I got quite a number of promises. I had thought the matter over, and prayed much about it; for there were some difficulties in the way which the enemy tried to make appear

#### VERY GREAT AND TERRIBLE;

but praise the LORD who is on our side, and can cause the walls of Jericho even to fall down, He enabled me fully to trust Him with it all, and in faith, relying on *His Word*, I stepped forward.

The greatest *apparent* difficulty was that most of the dear little ones were living, some thirty, some twenty, some fifteen, some seven *li* away, and, unless invited to stay altogether, could not come at all. As I did not want to have a boarding-school for several reasons, I was rather embarrassed as how to solve the difficulty, when dear Miss Mackintosh, always fertile in expedients, suggested to me to invite them for an unlimited time. This I thought was the best thing to do, so I had the old chapel, "Ta Shi Men," arranged for the purpose. The back chapel, which was very large, was made smaller by putting up partitions on the right and on the left, leaving thus a good-sized schoolroom, with bedrooms on each side, and one room for my private use. Beds and bedding were then provided, also rice and a woman to cook it. The kitchen was furnished with what was necessary; and now my long-cherished wish could be carried out. How thankful I felt to the LORD then! He had so graciously helped through

The fourth is a dear old woman of sixty-seven. It is some time since she first came, but as she had to endure persecution from her son and others, she did not come often until a few months ago. She was then prepared to endure for JESUS' sake; and a few weeks ago, in our Sunday morning meeting, she told us she loved JESUS, and meant to follow Him "to the end." Dear old creature! she is so anxious to learn texts. JESUS has indeed given her joy and peace in Himself. We hope to baptise a few others shortly.

I visited Kwang-feng and Yang-keo lately with Miss Guinness, and was much cheered with the work. The young Evangelists are earnest. We are hoping very soon to be in Kwang-sin and see souls saved there. The LORD has been very good, keeping us in such measure of health all the summer through, although we had a good deal of sickness among the natives. He has restored every one. "He only is my Rock."

all the arrangements, and ever since He has been the same faithful, unchangeable ONE, and will be so to the end.

I began with twenty children, thirteen of whom were from five different villages, the most distant thirty-five *li* away. These country children had, excepting one or two, never been to school before, and to them to come to the "Jesus Hall" to read books meant not much more than "hao hsi" (good play). They little thought, poor innocents, of what one was going to require of them. Who had ever told them that, once there, they would no more be able to run out wild to their hearts' content? Had they known, perhaps they would not have given their consent to come (for in China, or at least in this part of it, I notice it is not the parents who rule the little ones, but they who rule the parents). They were not told, either, those who before they came were all the day long on the backs of their good-natured buffaloes, roaming about, little thinking that they would have to sit for at least one hour at a time, to listen attentively to what was told them, to answer when they were spoken to, and be reproved also when they were doing wrong. The first week or so was

#### FULL OF INCIDENTS

of various kinds. Fifteen of the children sustained the time of trial, and proved teachable and willing to learn. The five others were either too small or so unmanageable that I thought best to send them back home. One little girl of nine among this lot, with a nice intelligent face, and who was very friendly, and would talk with me out of lesson hours, never opened her mouth to repeat with the other children during school time. I kept her ten days, tried all sorts of ways with her, but, strange to say, without success. She appeared to have made up her mind *not* to learn, and with a sad heart I had to send her home, where her appointed work was to look after the bullock! Poor children! such a training they have—so little, if any, true, intelligent love!

Well, after a few storms and some showers of rain, the little faces began to beam, and soon it was a real pleasure to see with what zeal and good-will all were repeating and learning their lessons. I was enjoying the work very much, going every day after morning prayer, and coming back at two for dinner, when one child after another fell ill with the measles; so I thought it would be wiser to discontinue the school for two or three weeks, say till after the Chinese New Year, when it would be warmer weather.

I hope to give a feast to the little ones on their first day of the year, and in three weeks' time or so to resume the

work with a fresh courage. The LORD has hitherto provided for all the expenses, and I *know* He will not fail me.

Please pray that what I do for Him may be done in the power of the HOLY SPIRIT, and thus be able to sustain the fire. I do want not to *try* only, but to *do* the will of God. May I be always "found in Him," and become a powerful magnet to draw the souls of those little ones to the ONE who was lifted up from the earth, in order to draw *all*, small and great, unto Himself!

I am teaching the children "The Hundred Texts" Book. I think it is such a beautifully-arranged collection; also hymns, and the Romanised "Mandarin." Two or three of the bigger children will soon be able to read quite nicely.

Miss A. Horsburgh has come to us from Kwei-k'i about two weeks ago, so we are just now eight sisters here, enjoying very much the company of one another. We have continually causes to praise the LORD. He is working.

#### GLEANINGS FROM ONE AND ANOTHER.

##### FROM MISS HATTIE D. TURNER.

KWANG-FENG, August 2nd.—You will rejoice with us in the public confession of eight from Kwang-feng. These are very bright, and I hope they may be the pillars of the Church now formed there. They constantly need our prayers, and we shall give them all the help possible.

There are quite a few other people who are interested in their soul's welfare. We had much hope that our teacher at first was being influenced by the SPIRIT, but now he is so different, so hardened. As soon as the heat is over, I anticipate spending a week each at three villages, thirty, thirty-five, and forty *li* away. I was at each of these places in the spring, and they were anxious that I should go again. I shall expect answers to the many prayers that have gone up for them.

##### A TRIUMPHANT DEATH.

December 17th.—The loving FATHER saw fit to take to Himself on the 13th inst. one of our little flock, a man aged fifty-nine years. He was baptised among the first here on June 17th. He was ill for more than a week with fever, and was so happy, repeating frequently, "Waiting for the LORD." He told his wife that he was just going before, and that she would follow in his steps after. She is so happy, and fully trusting. Just before passing away he said to her as she was crying bitterly, "I see three such beautiful lights and a beautiful clear, pure river: don't detain me, they are calling me, I must go." After that she said she was afraid to cry lest she should displease God. The sufferer then went to sleep, and presently began to smile and move his hands as if in great joy, and passed away.

Yesterday we had a very touching service at home. There were such crowds, and numbers listened attentively to our humble Evangelist's words. We then followed the remains to the grave, fifteen *li* out of the city. All passed off so satisfactorily. This is our first death, and we prayed much that nothing false might be done by his friends, but that it might be a true pattern. We believe that God's Name will receive much glory by this death, for not a few are more curious, and listen more intently than before.

We are kept busy, what with visiting, meetings, and study. At the end of another year I can testify, "The LORD hath done great things for us; whereof we are glad." The next year will be the same cry, only louder.

Several, we trust, have turned to God, the living GOD, and left their dumb idols, wanting to serve the LORD of all. But the devil is not inactive, and we must not forget to watch unto prayer. It will soon be two years since I came to China; it seems to me such a short time. How good, how patient, how gracious the LORD has been to me all the way! What a Friend I have found in JESUS in the hours of loneliness and trial!

May the LORD bless you and all in the China Inland Mission very abundantly this year; and may the MASTER of the harvest thrust forth very soon a great, great number of His chosen ones into the field. . . . The LORD has helped me much with the language, and every day I understand the people better, and find it easier to express myself.

I do hope some missionaries from Switzerland will come to China this year; I think the interest for missions is growing there too.

##### FROM MISS MARCHBANK.

YANG-K'EO, October 18th.—I have been back from Yuh-shan about a month, where I was refreshed both in body and soul, and am now in splendid health. I have visited more than sixty homes since coming back, and have met with much kindness from the people. They are very friendly here. I have two classes in the week for the women, and have a good attendance. Very many people here have heard the Gospel. We have had a good many visitors, and not a few women have been in from the country where I have already visited.

We have much to praise the LORD for here, but we have also so much need to watch and pray, for the devil is so busy. Some who at first seemed interested have quite ceased to come. Many also know the Gospel so well, and seem to get no further. But we go on sowing the seed, and "we shall reap."

##### FROM MISS BUCHAN.

YANG-K'EO, January 26.—We have had another year of joyful service for the MASTER, and a year of great blessing in many ways. This station was only opened a year ago, previous to which there had only once been any one here to tell the people the glad news. Now we have an Evangelist and his wife, a Biblewoman, and three earnest Christians, also two enquirers. There are very few houses in the town which one or other of us has not visited, telling the Gospel.

Early last year Miss Marchbank and I came here, and had some months of hard work before the hot weather. We returned from Yuh-shan in September, and then visited the houses systematically, thus getting over a good deal of ground, and as this is only a small market town almost every inhabitant must have heard a little, and at least knows where to go to hear more.

Last November Miss Marchbank was asked to go to Kwei-k'i and work with Miss Say. Since then I have been alone here. [Miss Horsburgh will have since joined her.] At present we are not able to do very much outside visiting, the people are all so busy preparing for the Chinese New Year; but I hope, when I get a companion, we may be able to visit some of the neighbouring country villages.

The Christians have made good progress since they believed; two of them and one of the inquirers can almost read the Romanised New Testament [in Roman letters], and have been trying to learn their own characters also. They are not ashamed to testify for their MASTER among their friends and neighbours.

Pray for us. We are such a weak little band in the midst of so much evil. Opium dens and gambling-houses are more numerous than even in most walled cities. And, indeed, the tide of evil is very strong, so we have great need of the prayers of God's people.

#### FROM MISS GIBSON.

H O-K'EO, Jan. 12th.—Our Chinese teacher, Hwang, has gone off on foot to visit some of the surrounding cities. Chang Lao-t'ai, one of our assistants, accompanied him. It gave me much joy to see the old gentleman at this time of the year *glad* to go and sow the seed. May God raise up many to do this work. The natives know he is a scholar at once; they will see that real earnestness for the cause he believes in makes him do this work.

#### FROM MISS ANNIE SAY.

KWEI-KI, Dec. 26th.—We had a very pleasant day yesterday (Christmas Day). Though I had said nothing about it to the Christians, not intending to take any special note of the day, they had thought it over together and decided that they ought to have worship and to meet to praise the LORD for coming to earth for them.

#### A HAPPY CHRISTMAS.

So early Christmas morning some came laden with a large basket of tapioca and other good things, and started preparations for a little feast. By about eleven o'clock about fifty people had arrived, and we met for worship. We had a very homely, happy meeting. Our Pastor Chang talked to us a little about "JESUS, He shall save His people from their sins." Then our host for the day, old Mr. Lin, read and commented on Matthew ii. A dear brother who had been causing us some sorrow for a long time, but who is I trust now being blessed, then gave us the prodigal's return, and spoke about the FATHER'S love in providing robe and ring and sandals, and then he asked, Why was it that he had not a crown? Well, he thought that when a Christian had backslidden he forfeited his crown, and the one who led him back to the LORD got it instead. He said he thought that the returned prodigal had upon his head the great grace of the LORD. Dear brother! it was rather a pathetic way of looking at it, and afterwards I tried to show him that there was hope for him to win a crown yet. After more praise and prayer, about sixty partook of Brother Lin's hospitality, a good few of them being enquirers; some stayed round till nearly tea-time, and we had opportunity for some real heart talks to some of them. How really one the love of JESUS makes us!

Miss Marchbank (who has lately come down from Yuh-shan to help me) and I had pleasant, quiet evenings, together talking and knitting. We are preparing some little socks and things for New Year's presents. We hope to have a good time then with our dear people here; the New Year's time is so trying to them all (it being such a time of idolatry and often persecution) that we need to make it bright for them. I wish we had a magic-lantern and some good slides; it is difficult to know how to interest them all day.

#### OPIMUM-SMOKERS CURED.

Dec. 28th.—During the past year we have been successful in helping quite a few to break off opium. One man came to our out-station, Shang-tsing, to hear the Gospel, and after keeping the Sabbath and walking forty *li* (twelve miles) to the services for some time, he begged to come with another Shang-tsing enquirer to break off opium; he was in the habit of taking about 200 cash worth a day. He suffered a good deal while breaking it off, but at the end of a month they were both well and returned to their

homes. The Shang-tsing man is keeping well, comes regularly to the services, and is, I hope, saved. Last Saturday the other man turned up here, the picture of health, and with him five others from his village, all come to break off opium. Only two professed interest in the Gospel, but when they had travelled two days' journey to get here I had not the heart to send them back again. I have three rooms rather away from the rest of the house set apart for them, and we do trust that they will get saved. The man who brought them gave his testimony last night that he fully trusts JESUS and has peace in his heart. He brought me a basket of seven fowls and a warm invitation to his house. I hope to go early in the New Year after those now with us are cured. We do so need more workers. I trust the LORD will soon send more into the Province.

#### FROM MISS MARCHBANK.

KWEI-KI, Dec. 30th.—I arrived here on the 12th of this month, and have since then been busy getting to know the people, and hope to begin work in real earnest with the new year. The women here seem wonderfully friendly; I have met only with kindness wherever I have gone as yet. A large number of people seem more or less interested in the Gospel. Miss Say has written in a book nearly fifty names of those who at some time have shown an interest in the Truth, and for whom she prays.

I was very sorry to leave the work at Yuh-shan, and especially Yang-k'eo. We had a good time together the last Sabbath I was there. The Christians each gave me such a beautiful text. It was a deep joy to me that there were some Christians there to leave. May they now aid in spreading the Gospel. Miss Buchan will be a great help to them; she has got on nicely with the language, and loves the Chinese.

Miss Say is anxious we should visit all the women in the country before the Chinese New Year, as it is a trying time for them. We also mean to visit the out-station soon. The work seems encouraging there.

#### FROM MISS MUNRO.

SHANG-TSING, August 6th.—Miss Say came with me here to procure a house on the 19th of May. We were able to get a house without much difficulty, and it is now likely to be a settled station.

This is the stronghold of Taoism; the chief of the sect lives here, and seems to have great power over the people. We've had trials and encouragements since coming here; praise God, the latter far out-weigh the former.

The Evangelist and Bible-woman who came with me from Kwei-ki had to return on account of ague. Again we were reinforced, and three weeks ago we were all down with malaria. Thank God, we are now quite better again, and able to be at work. The people said the idols were making it too hot for us, and that we should be forced to leave. "There be more with us than with them!"

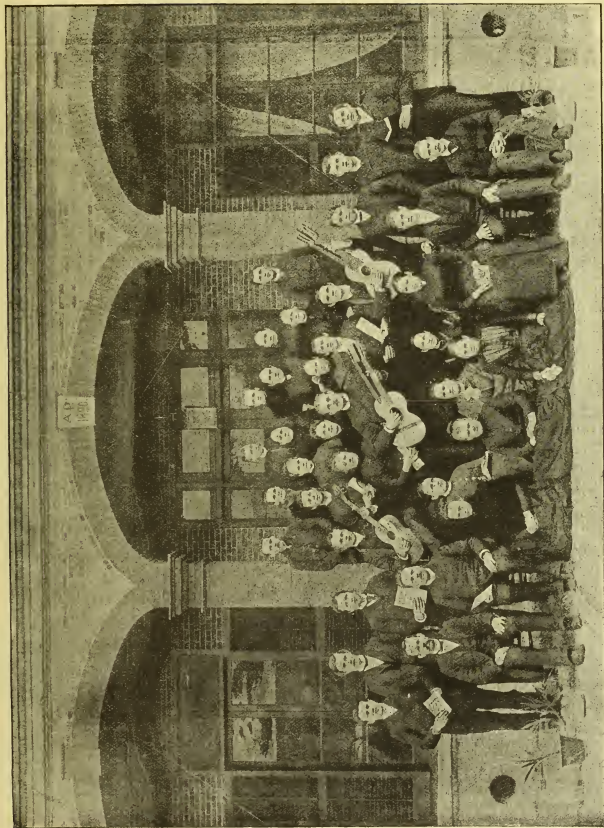
We had the joy of seeing

#### TWO IDOLS TAKEN DOWN,

and a man and woman who had been vegetarians seven and eleven years respectively have broken their vegetarianism. There are six who have been coming regularly for the past two months, and whom we think are really believing in the True God. Pray that the HOLY SPIRIT may go on to teach them.

We have tried to carry out Mr. Taylor's suggestion of taking street by street, and going into every house. We have been, but with few exceptions, well received. We ask your prayers that the word spoken may bring forth fruit to His honour and glory, and for each one of us that we may have power for Service.





GROUP OF THIRTY-FIVE SCANDINAVIANS, "PART OF THE COMING THOUSAND," WHO ARRIVED IN SHANGHAI, FEBRUARY 17TH, 1891.



## The Work in the South.—Breaking Fallow Ground.

FROM W. S. HORNE.

ON the road, Sept. 20th.—After two days' sharp walking we, Mr. Jas. Lawson and myself, reached Hsien Hien at sunset. It will be remembered that this station is occupied by the Misses Gardiner and McKenzie, of the first American party. (See map, p. 57.)

22nd.—We walked sixty li and reached Kwei-k'i, where there has been mission work under a native evangelist since 1878. Only recently, however, have foreign ladies been living in the city. The LORD has blessed their labours abundantly, and they are now surrounded by a good company of believers, whom I had the privilege of addressing.

23rd.—We reached Shang-tsing after walking seventy li. At this place lives

THE TAOIST POPE,

called Ching T'ien-si. He is supposed to govern all the evil spirits, and a charm from him, written on wood or paper, is invaluable. Alas, what deception!! How long before this people will have the Truth? I need scarcely remind you that the labourers are few. "Pray ye." Here we found one baptised Christian, a few enquirers and a small chapel. We rested here two days, including the 25th September, two years from the day we left dear friends at the Union depot, Toronto, and started for China. Two years of blessed happy service for our coming KING.

27th.—Walking along the bed of a small river, we saw some men fishing with cormorants. It was very amusing to watch them. The birds are carried on narrow bamboo rafts, and when a suitable place is reached, the fisherman pushes them off the raft into the water, when they at once dart about under the surface in pursuit of the fish. They are prevented from swallowing their prey by a ring or cord fastened round the neck. When one has caught a fish the fisherman takes it on to the raft, relieves it of its spoil and allows it to rest for a time, before again pushing it off the raft to resume the chase. In some parts of China tame pelicans are sent out to fish for a whole day, with a ligature round the neck, and they return at night with their pouches distended with the results of their expedition.

30th.—We reached Kien-chang Fu, in time to secure an inn for the night. Here we had a good time of selling gospels and tracts.

October 3rd and 4th.—We are travelling through orange and persimmon groves. The fruit is very cheap. At Kien-chang Hien, we scattered a large quantity of sacred literature. We had a little trouble with the officials, and some difficulty in getting our passports back. The LORD says, "I am thy shield and thy exceeding great reward."

14th.—Reached Kan-chau Fu. Here we were joined by my servant, who had arrived before us by the direct road. When he got here he found our things in as good order as when we left them three months ago. To God our Father be the glory. We were soon joined by Mr. Lin, his assistant, and an interesting young enquirer, named Yu. All were bright and happy, kept by our loving and mighty Saviour. We had a grand time of rejoicing as we rehearsed "the memory of God's great goodness" to us since we parted.

After Jas. Lawson left for Kih-gan, I was led to take a room to myself in another place. GOD is graciously answering our prayers. Let us give Him the glory, and *keep on praying*. Pray, too, for these young believers whom GOD is giving us. The enemy is doing his work to hinder these *little ones* by raising up

FIERCE PERSECUTIONS

from the officials and people, and striving to put us out of the city again.

Sunday, 19th.—We met in my room for worship, seven in number. We had a glorious meeting, as we spoke on CHRIST and the kingdom. I never had such freedom in speaking Chinese before. We have many indications that this world is not our home, and that we are not of the world, else would it love us.

At present we cannot remain in the city. Praise be to our dear MASTER, we are not without signs of blessing there. Two men who are interested come every night to worship, and the three or four whom the LORD has given us meet in the house for worship on the LORD'S Day. Do pray that the LORD may open up a more effectual door.

## Over the Western Border into Su-nan.

FROM JAMES LAWSON.

WRITING from Chang-shu on January 6th, Mr. Lawson tells of the journey taken in company with Mr. W. S. Horne, through the east of the province, and then relates his experiences on a subsequent journey westward into HU-NAN. He says: "At Li-lin Hien, I had large crowds and good attention. In the evening two men came to learn more of the Gospel. They bought a testament and tracts. The results are with GOD. I believe the time has come to work in these cities and give HU-NAN the Gospel."

I went on ninety li further to Luh-keo, at the junction of two rivers. The people speak good Mandarin. I then went to Hsia-wang and took a boat to Heng Hien. On the boat I passed books around, and one man, a teacher, was much interested. He expressed it to all the men on the boat, and the next day he found us out and bought a New Testament. I believe that some living in this city would

soon take their stand on the LORD'S side. Many of them know the Truth. This city was never entered by the rebels, and so it is in good preservation. Please pray that GOD may bless the feeble words spoken in these places.

On the way back at Li-lin Hien, the people

GAVE ME A BEATING,

just a memento of my visit to HU-NAN! One took hold of my queue, hit my face and kicked me, whilst the bystanders slapped my ears. Torn clothes and a few pieces of skin knocked off were all the damage that was done. I could have hurt two or three of them, but, praise God, James Lawson is not as he once was, and the LORD'S plan is, "Not by might, nor by power, but by My SPIRIT."

## GENERAL.

## Part of the Coming Thousand.

BY MISS GERALDINE GUINNESS.

C.I.M., Shanghai, Feb. 20th, 1891.

IT was on Tuesday morning, February 17th, that they arrived, making that day for ever memorable in the annals of the C.I.M.

We had just finished prayers, I remember, and were scattering to our various occupations for the day, busy as a hive of bees. For the important meetings of the China Council are being held here just now, and the grave senior members of the Mission engaged in this work find themselves very fully occupied indeed.

Miss Williamson also, and her helpers in charge of household affairs, are no less busy, though in another line of things, preparing for the expected arrival of the

## LARGE NEW PARTIES

from America, England, and Australia, even now on their way to us; and many are the cogitations as to ways and means at times overheard by the more uninitiated amongst us, who look forward with deepest interest to the advent of so many new fellow-labourers, but are, at the same time, very thankful that *we* have not got to provide for their reception.

It was a bright, beautiful morning, and I was coming slowly down the long verandah, thinking about what had just been said—that the large American party might be expected any day now, and might number some twenty or twenty-five Swedish and Norwegian friends from the United States, coming to join us—when, just as I reached Mr. McCarthy and Mr. Stevenson, who were standing together deep in important consultation, the latter looked up, and exclaimed: "Why, there they are! the American party must have arrived."

We turned to see, and, sure enough, there were two Scandinavian strangers—unmistakable somehow in their pleasant, simple appearance and manner—standing at the door, and waiting a welcome. We hastened to greet them, glad that they could speak some English at any rate, and proceeded to enquire as to the *number* of the party they represented.

To this very leading question, Mr. Pilquist promptly and cheerfully replied: "We are thirty-five—seventeen men and eighteen sisters—and there are ten more on the way, who will be here next week perhaps!"

## THIRTY-FIVE IN ONE PARTY,

and ten more to follow!—we could hardly believe it. But the faces of the dear brethren were so happy about it, and they seemed so glad to be here, and so anxious to start off immediately to bring all the others up to share their own warm welcome, that there was no possibility of doubt, and the only thing to do was to make preparation for them all as quickly as possible.

Away they went to fetch their friends, leaving us to realise the blessed fact that the largest missionary party that has ever been known to arrive in China was given to us that day, and that without our having done anything in the matter—either written a word, or spent a penny, or made one single effort to bring them—just given of God in answer to prayer—part of the coming thousand!

Before very long the two brethren reappeared with such a company of pleasant-looking strangers! I all able to speak English, and evidently happy in the welcome they received. A musical party too, evidently, for amongst the things they carried were several guitars and kindred instruments in

interesting-looking cases. By degrees, after the first greetings were over, and we had found out all their names, and that amongst them were five from Norway, the remaining thirty being all from Sweden, we began to learn a little of their history as a missionary band, and most interesting it proved to be. Very briefly, the following is an outline of what they have told us as to the remarkable way in which God has been stirring the hearts of His people amongst the Scandinavian Churches in the United States, and filling them with His own SPIRIT of love for, and longing after, the souls of the perishing in distant heathen lands.

## HOW IT ALL BEGAN.

About ten years ago the Rev. F. Franson, a Swedish minister, who had for some time been devoting himself to evangelistic labours amongst the Mormon population of Utah State, left America for Europe, purposing to preach the Gospel far and wide in his own native land, and elsewhere on the Continent as the LORD might open his way. In Sweden, first of all, his efforts were greatly blessed to the conversion of souls, and very soon the fame of this earnest, consecrated, and untiring evangelist was in all the churches.

So uncompromising and zealous were his efforts that they could not fail to awaken opposition, which resulted in the imprisonment of Mr. Franson for a time, after which he left Sweden for Denmark, to continue the same devoted labours. Here again he was imprisoned, but not for long; and while thus confined, and unable to do the work he loved, he set himself to the study of German, and when liberated passed on to the great empire, lying south of the land of his bonds, and commenced in Germany to preach the same glorious Gospel with fearless courage.

Mr. Franson had long been interested in missionary work in heathen lands, and when about the time of their publication, Mr. Hudson Taylor's papers on the subject of a thousand evangelists for China, to carry the Gospel to every creature according to our blessed MASTER's last command, came across his path, he took up the subject with the earnestness natural to him, and began to pray and labour for the achievement of this great purpose.

In Germany Mr. Franson came in contact with Mr. Olsson, now at Gan-king, who joined him both in his evangelistic and missionary labours. Very great interest was aroused amongst the churches, and Germany undertook to supply at least fifty of the needed thousand for China. Mr. Olsson himself was the leader of the first band, which arrived in Shanghai on December 3rd, 1890.

## THE MOVEMENT IN THE UNITED STATES.

Three months earlier than this, in September, his work in Germany being completed, Mr. Franson returned to the United States after an absence of ten eventful years, and returned full of missionary enthusiasm.

His purpose was to seek to arouse the Scandinavian Churches to a sense of their responsibility about the unevangelised nations of the world, and to lead them to undertake the support of their own representatives, one or more to each congregation, and to send them forth strengthened by their sympathy and prayers to carry the glorious Gospel to heathen lands, and especially to China. Scandinavian Churches of most of the denominations

were open to the evangelist, and the cordial support of their ministers was given him.

Mr. Franson began in Brooklyn by inviting through the Swedish religious papers any young persons desirous of giving their lives to foreign missionary work to meet him in that city for a fortnight's bible study. Hospitality was offered to all who came in the Christian homes of members of the various churches.

Fifty men and women gathered in Brooklyn for that first Bible-school, and spent the time from October 14th to 28th in the study of the Word. Every evening they devoted themselves, with their leader, to evangelistic efforts, and had very marked success in all the churches, seeing souls saved and sanctified. At the end of the fortnight, sixteen out of the fifty were accepted for China, their support being guaranteed by the churches which had recommended them and sent them up followed by their earnest prayers.

The accepted candidates were then sent away to spend the remaining weeks before they could sail for China in making a tour of the Churches, going in little companies, "some who could sing, and some who could talk" to deepen interest for China in a wide circle, and to quicken the spiritual life of the various gatherings that received them. They were everywhere welcomed and hospitably entertained, and their labours were greatly owned of God, souls being saved wherever they went, and help freely offered to

"THE CHINA MISSION."

From Brooklyn Mr. Franson went on to Chicago and in November opened another Bible School with seventy members. Of these also, sixteen were chosen for China, and sent out in like manner to stir up interest and to be a blessing in the Churches, while he went on himself to open a third Bible School in Minneapolis. Of this latter effort we have not yet heard so much, for the Minneapolis party are only on their way, having sailed twelve days after the first band.

Early in January, while Mr. Franson was still in Minneapolis, the thirty-five departing missionaries met in the great western city of Omaha, in Iowa, on the Union Pacific Railroad, and there spent another fortnight in "School," but a *medical* school this time, getting from Dr. Holingrist practical suggestions of a useful nature, and spending all their evenings in Gospel work. They were still the guests of the Churches, and brought to their kind entertainers ample repayment in things spiritual.

Many souls were saved in Omaha, and an intense interest aroused in "The China Mission," which had already been the means of so much blessing. Mr. Franson came down to Omaha by the middle of January, and final arrangements were made for the long-anticipated departure.

God had greatly blessed them, and the last days seemed the best of all.

Three and a half months before that time, Mr. Franson had landed in America filled with longings to do something for China's perishing millions, but he had then neither men nor means—not one volunteer, nor a single dollar. *Now*, through the good hand of God upon him, a band of no less than thirty-five men and women of earnest purpose and entire consecration, well known and highly esteemed in the Churches, was gathered about him, the support of each one lovingly guaranteed by those who sent them forth; and more than this, he had 5,000 dollars in hand towards the general expenses of the work.

Friday night came all too soon—and the last great farewell meeting had to be held. This was

#### A MEMORABLE OCCASION,

for the Swedish Church of all denominations in the United States was stirred to its depths. On the following evening the missionary band met for an hour's prayer, and were commended to God by a large company assembled to see them on board the train for San Francisco.

Then they marched through the streets of Omaha city, two miles to the station, singing all the way as they went the sweet songs of Zion in their native tongue. And they can sing! Hundreds followed them, and many more stopped to enquire the meaning of so strange a sight, greatly wondering at the still stranger answer, "We are going to China to live and die for Jesus."

Mr. Franson and several of the pastors came with them some sixty miles westward—and then, leaving them with God, returned to continue in prayer on their behalf. "They just told us to go right on," Mr. Franson said, "It will be all right. Pray to God; He will help you to learn the language, and you go straight to work. Do not trouble about where you will be received in China. Believe the best; walk step by step with God, and give yourselves to the work."

And so "they went forth," literally not knowing whither they went; "with no certainty as to where or how they might be received on their arrival in China, but in simple faith that God who had called them, and opened their way so far, would surely continue to provide for all their need, and bless them beyond anything they could ask or think. And was their faith disappointed? It did not look like it when they found themselves, immediately on landing, received with heartfelt welcome in the Name of the LORD, and not only accommodated, but helped to set to work that very same afternoon at the study of the language!

Who that trusted fully in God was ever put to shame?

(To be concluded.)

## For the Young.

HOW GODS ARE MADE IN SI-CH'UEN.

BY THE LATE R. GRAY-OWEN.

CHEN-TU, West China.—I have attempted to tell you below how they make gods in this part of China. This god-making would be laughable were it not for the sad, pitiful state of heart it reveals. Oh, how great is the awful superstition that leads the poor heathen to give the glory of God to idols of their own making. There is a proverb current over the Province which runs, "Si-ch'uen is a devil's ground." So truly it is. Do pray that the devil's work may soon be destroyed. JESUS can do that.

#### THE DRY FISH TEMPLE.

Some years ago a Mandarin left Chen-tu to undertake official duties in a hill city, Lu-gan, in the north of this Province, which I visited four years ago. One day his Excellency heard a bird chirping near the roadside. Calling his bearers to stop, he told one of his followers to see what bird it was. The bird was found trapped close by. Desiring to possess the bird, and being told what would be a fair price, the Mandarin said to his men, "Take that dry

fish off the sedan-chair, put it under the trap, and we will take the bird and go," which was done accordingly.

By and bye, the trapper came along to seek for spoil, but instead of finding a bird, to his utter amazement, there right under the trap lay a large dry fish. Consulting with his neighbours, they came to the conclusion that the spot had surely "shown signs of divinity." The fish was beyond doubt a god, and a shrine must be built, the occasion being an auspicious one for the locality. Ere long, accordingly, a new shrine called the "Dry Fish Temple" was built, the fish-god becoming eventually famous for its miraculous powers of healing various diseases, the spot being visited by many worshippers from the district around.

After five years, his term of office ended, the Mandarin was returning to Chen-tu to a new post, when one day, noticing the new shrine, and struck by its name, he bade his chair-bearers put him down. Stepping out, the great man entered the temple, the priest in charge telling him all about the origin of the affair, the dry fish found by the astonished trapper, the building of the temple, and the now famous god. Thereupon, the Mandarin publicly told the truth about the matter, to the dismay of those who made money by the god. The story getting abroad, pilgrims ceased to visit the spot; the priest went elsewhere to seek a living; the temple fell into ruin and decay; and the god was soon no more.

#### THE GODDESS KWAN-YIN.

This goddess (the Chinese "Madonna") is a great favourite in Si-ch'uen with old and young. Her shrines are common along the roads, and fine temples are built for her in the cities, which are thronged with worshippers, especially on her birthdays, of which she has three every year. Last spring, during a tramp, we rested under the shade of a few cedar trees that sheltered a shrine of Kwan-yin. A few heathen farmers, who had just been worshipping, joined us. Addressing an elderly man I asked him, "What is that?" pointing to the shrine opposite. He replied, "That is the Kwan-yin god." "How did she come to be here?" "There was a shrine here before I was born; that rock (whereon stood the shrine) 'showed signs of divinity' in the time of my fathers, and they built a shrine here, where we also come to worship. When we have any matters to settle, any disputes between neighbours, we come here to settle them before the goddess, she being judge as to who is right and who is wrong." Such was pretty much his reply.

"In Si-ch'uen you have a proverb, 'Three feet above our heads there are gods'; if so, why should you come here to settle disputes?" "Well, you see, we need a central place to meet, and it is nice to come here before the goddess to settle matters." "Ah, what a mistake! To be before God, the true God, there is no need of leaving your own home. You come before this idol which is not God,

and cannot help you. Farmers need rain and sunshine; who gives these? Not this idol, but the true God, who made all things in heaven and in earth. This God not only supplies our bodily needs, but He sent His own Son Jesus to save us from our sins. If you will believe in Him, you will have peace and salvation."

"You say that you have books; let me see them." The basket is opened, the books are shown; our elderly friend buys one costing half a farthing, containing a short account of "the true religion." Presenting him with a tract on "The Prodigal Son," he said to a younger man standing by, "Ah, that is just what you are! Take this tract and read it." A few more words and we parted, glad of an opportunity to speak for Jesus, and sad at heart to see His glory turned into mud and paint.

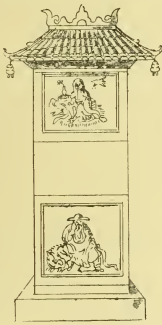
#### A NEW STONE GOD IN CHEN-TU.

During the last twelve months a number of spots in and out of the city have "shown signs of divinity," and many new shrines have been built. I will give one instance of this god-making business on a street not far from where we live.

For some years, a stone dedicated to Mount T'ai—one of the famous pilgrim resorts in North China—had been standing naked and neglected against the street wall, worshipped by no one. Last winter, however, it suddenly became famous, having "shown signs of divinity." As a result, a temple which arches a wide road, has been built, decorated with dozens of painted tablets, the gifts of grateful worshippers who have had, or were supposed to have had, answers to their petitions, and the fame of the shrine is increasing.

You may ask the question, "How did the neglected stone god show signs of divinity?" A carpenter's apprentice, one evening last autumn, stole a piece of red muslin from a neighbouring shrine. This he hung over the head of the neglected stone god. Above the god on the plastered wall the mischievous youth scribbled, "Yiu k'iu, pih yin," a native saying equivalent to the text, "Ask, and it shall be given you."

The next day the story got abroad in the neighbourhood that the old stone god had "shown signs of divinity," a most auspicious event. About a dozen householders formed into a committee, soliciting subscriptions to build the god a house to live in. Money was forthcoming, and soon the present well-appointed shrine was built. When finished, it was formally thrown open, with feasting and merry-making. A Taoist priest opened the eyes of the god that he might see, his ear that he might hear, his nose that he might smell—all by chanting mystic prayers. This ceremony completed, the god is reckoned a full-fledged divinity having the power to bestow or withhold blessings.



THE GODDESS KWAN-YIN,  
SHRINE ABOUT 5 FT. HIGH.



STONE GOD IN CHEN-TU,  
DEDICATED TO MT. T'AI.

## In Memoriam.

R. GRAY-OWEN, OF CHEN-TU, SI-CH'UEN.

OUR greatly esteemed and beloved young brother has been called from us—earlier than had been anticipated, though last accounts led to the fear that he might not last long. The first serious symptoms only manifested themselves at the end of the summer, but the disease (consumption) made rapid progress. Mr. Gray-Owen left for China in May, 1885, and so has only had five-and-a-half years of service. His loss is a great one. He was a very sweet-spirited and devoted worker. The foregoing article, his last "For the Young," will now have an added interest; and the following, the last letter we have in hand from him, cannot but touch our hearts, and call forth prayerful sympathy for the young widow and two fatherless bairns. We can but echo his concluding words, and humbly say, "The LORD *has* not made a mistake." The letters from Mr. Easton and Dr. Wilson will convey some idea of the esteem in which he was held by those who knew him.—"Whose faith follow."

FROM R. GRAY-OWEN, ON HIS WAY TO HAN-CHUNG.

*"Experience, Hope."*

PAO-NING, November 3rd.—Through the LORD's goodness and mercy, we reached this place, all well, on the 1st inst. I failed, through pressure of getting ready, to write before leaving Chen-tu.

It was not a leaving, but a tearing; leaving England was not so hard. The spirit *willing* to follow JESUS anywhere, but frail flesh could not so well stand the trial. Praise God that the work was left with many signs of prosperity and encouragement.

The last baptisms completed the first hundred received since work was begun at Chen-tu. Seventy-seven are in full communion, and the remainder, twenty-three, in heaven, in other stations, with a few of the number outside the Church.

It has been joy inexpressible to see how the work developed during four and a half years, and in now comparing the twenty odd then with the number now, and the wide-

spreading progress to the then narrow limits of Chen-tu city.

It is the LORD's doing, it is none of ours. We do pray GOD to guide you in sending the right ones to Chen-tu. We can never praise the LORD enough for the loving unity He gave us there.

Brother Kirie was such a comfort all the way here, and the LORD has arranged for him to go on with us. I refused to have anything to do with the matter, but it was arranged for us.

Here, as at Chen-tu before leaving, the LORD has just hedged us around with every mercy. We have received so much real sympathy and kindness from the dear friends. May the LORD Himself reward them.

D.V. we leave to-morrow, hoping to spend next Sabbath at Kwang-yuen. I am not anxious as to how Dr. Wilson will be led to decide [as to where he should go to work]. *We know the LORD will not make a mistake.*

FROM G. F. EASTON

HAN-CHUNG, January 8th.—Dear Gray-Owen is getting weaker every day; evidently sinking fast. Apart from the merciful interposition of GOD, to whom we have been crying continually, there appears to be no hope of recovery. The weakness is far out of proportion to the advance of actual lung disease; he is just rapidly wasting and sinking. Everything is done that love and skill can suggest.

He is still at the cottage on the hills among the firs; the cottage has been boarded and improved to make it suitable. We are, however, fearing that we shall have to bring him down to the city again, as he is fast becoming helpless, and needs more physical help. The doctor is most attentive, sending up supplies constantly and going up to see him every few days. I returned from there yesterday. Miss F. Ellis is staying to help Mrs. Gray-Owen.

January 20th.—Our dear brother Gray-Owen passed away last evening. He got very, very low, and needed more help than his devoted wife could possibly give him, so we decided to bring him down from the hills to the city. I brought him down yesterday in an American hammock. Owing to a good deal of delay on the road, we did not get in till after dark, and the dear fellow passed away before

TO J. W. STEVENSON.

We could reach the house. He is really just a skeleton. The last week or two's waste has been very rapid; those always with him could see the difference every day. He was extremely patient, and used to pray much to be kept from murmuring; and he was kept. Most heartily did he praise the LORD for allowing him to serve for five years in China, and he rejoiced that it had not been in vain; he had seen the Divine power. The dear fellow has been a blessing to us here.

Mrs. Owen has been most tender and constant in her attention to him; none could have done more. She is bearing her trial bravely.

From the little we have seen of our dear departed brother, I think the Mission has lost one of its best men. He was very strongly attached to Chen-tu; he longed affectionately after the native Christians there and at Mei-chau and Tan-lin, and one of the last things he did was to tell me the general terms of several native letters he wished me to send to them. He was very really interested in the matter of taking the Gospel to Tibet, and had already acquired a good start in the language, which his Welsh tongue enabled him to speak most accurately. May the LORD send us many with his spirit and zeal!

FROM DR. WILSON TO MR. STEVENSON.

HAN-CHUNG, January 19th.—It is only ten days since I wrote you in detail about our dear brother Gray-Owen, and his daily increasing weakness. I mentioned then that it was only too evident to all that the frail body could not long sustain the struggle. It is now my sorrowful

duty to write to tell you that all is over. Sorrowful, one cannot but feel it, as we think of his dear wife, who has nursed him so lovingly these last few months with alternating hopes and fears. Sorrowful, too, we feel it, as a little band of workers, so few in number as to ill-spare



one so fitted in heart and mind for the work the LORD had called him to. But it is a sorrow mingled with joy and praise when we think of the glorious change for him, from the bed of weariness and pain to the immediate presence of the LORD.

My last visit to Pah-koh Shan was eight days ago. My previous visit had found him so weak and failing so much in strength and appetite that I was thinking it quite possible on my next visit I should have to suggest their returning to the city. However, after a week's interval, I found him altered so little that it seemed a pity to leave the bracing air of the mountain-home one day sooner than necessary, especially as the weather has for long been such as to permit of Mr. Owen being daily out in the sun, either sitting in an arm-chair, and thus carried about the hills, or sitting out in front of the house.

This visit, eight days ago, had perforce of family circumstances to be my last for awhile; but as we have been keeping up almost daily communication with them, and Mr. Easton was able to visit them a few days after, we all felt with Mrs. Owen that it was a pity to hasten his removal to the city.

Three days later Mr. Easton visited them, and found him so much worse that on his return we agreed that the time had come for them to return to the city, as with his increasing weakness there was need for additional help in night nursing. This was last Friday, and we arranged to bring him down this week. Saturday morning a special messenger came reporting still further weakness, in consequence of which Mr. Easton went up yesterday (Sunday), and this morning, about ten, they started. We had a

covered canvas litter rigged up, so that he could do the entire journey in the recumbent position, and with an arrangement that in going either up or down hill he still had the comfort of being perfectly level, so that, as regards comfort and ease of travelling, nothing was wanting.

He was not able to take much nourishment on the way, and the little strength he had was drawn upon by an attack of diarrhoea about thirty *li* from the city. About fifteen *li* further Mr. Easton again tried to get him to take a little nourishment, but he declined it. Soon after this I met them, but thought best not to cause any further delay, and so did not even open the litter to see or speak to him.

Probably it was soon after this that the flickering flame of life left the frail body, and thus, a short time ere the day's journey was completed, our dear brother's life-journey was over. On reaching Mr. Easton's house, where they were to stay, drawing aside the curtain of the litter, we saw at once all was over, and so were able to convey the precious remains into the house before Mrs. Owen's chair arrived.

It is a comfort to feel that great as the blow must be to Mrs. Owen, his condition has for some time been such as to make it only too evident to her, as well as to others, how very serious was his condition.

It is only nine weeks to-morrow since he came into our midst, a stranger to us except by name; but it has been long enough to endear him to us all, and to make us pray with a double earnestness if it were His will the LORD would spare him for the work which he had so thoroughly on his heart, and for which he seemed to be so fitted.

#### INTERESTING C. I. M. STATISTICS.

THE following statistics given by Mr. Hudson Taylor in a letter to the *Chinese Recorder*, dated December 26th, 1890, are of permanent interest and value:—

During the last twenty-six years there have been 539 persons connected with the C. I. M.

Of these forty-four have been lost to the Mission during their first two years of service—their probationary period—twenty-one through death, the remainder for various reasons.

Out of 373 full members, twenty-two have died, and sixty-four left for various reasons, their average service being more than six years.

The 287 full members now in the Mission average nearly seven years of service, this low average being accounted for by the rapid increase of members in recent years.

Taking the older members of the Mission only, the first 50 have already completed an average of over seventeen years, and sixteen of them have averaged 24½ years.

#### MORE AUSTRALIAN WORKERS.

THE result of the recent visit of the Rev. J. Hudson Taylor is being seen in the large number of young men and young women who continue to offer themselves for mission work in China. A party of three young men, Messrs. A. Goold, Entwistle, and F. Joyce, all chosen by the Melbourne Council of the China Inland Mission, leave by the *Memuir* on Wednesday. The upper hall of the Y.M.C.A. was crowded on Saturday night to hear them give their addresses, Mr. R. Nall presiding. An interesting feature of the meeting was the unexpected presence of the Rev. W. G. Lawes, the New Guinea missionary, who met with a very hearty reception, and who spoke some very encouraging and helpful words to the young men who are just entering upon work similar to that in which he himself has been so long engaged. This evening a farewell meeting to the missionaries will be held in the large hall of the Y.M.C.A.

Within a month another and larger band will leave for China, to join the Inland Mission. The party will consist of the Rev. J. and Mrs. Southey, of Ipswich, Queensland;

Miss Chapman, a daughter of Rev. S. Chapman, of the Collins-street Baptist Church, Melbourne; Miss Bavin, daughter of Rev. R. Bavin, Wesleyan minister, Woollloomooloo; Miss Box, a cousin of the young lady of same name who left with Mr. Hudson Taylor; Miss Henry, of Ballarat; Miss Goold, a sister of one of the party who leaves this week; and Miss Fleming. Mr. and Mrs. Southey will join the steamer at Brisbane, but the remainder of the party will go on board here.—*Sydney Daily Telegraph*.

#### THE ANTI-OPIMUM CONVENTION AND THE OPIUM TRADE.

THE promoters of the Anti-Opium Convention, held in London on March 9-11, as announced in our March number, are well satisfied at the outcome so far. Accounts of the meetings have appeared in the *Christian* and other papers, and a full report will appear in "National Righteousness" (Morgan and Scott, price 1d.).

A Committee of Urgency was formed, which has been doing useful work in educating the public mind and arousing the national conscience on the subject of the growth of the opium in India and the revenue derived from it, as well as to the great wrong done in forcing the drug upon China.

It may fairly be claimed that their action contributed to the welcome triumph in the House of Commons on April 10th of the motion against the Indian opium revenue. This first advantage gained, let us hope and pray that the baneful traffic may soon cease, and our national complicity in so hateful a matter come to an end. We may then look for better days, for "Righteousness exalteth a nation, but sin is a reproach to any people."

"FIRST YEARS IN CHINA."—This is a little book containing letters to her home from our sister, Miss F. M. Williams, of Fao-ning, SI-CH'UEN, from January, 1888, to July, 1890. It is very interesting reading, and gives a good idea of the home life and daily work at an Inland Mission Station. Copies may be had from Mrs. Williams, 33, Green Park, Bath; Wheeler's Depot, 88, Midland Park, London, N.; or from our office, 4, Pyrland Road, N., price 1s. 6d., post free.



## Notes.

**KAN-SUH.**—Mr. Laughton was planning a systematic visitation of the villages from Liang-chau, and seeking to reach "every creature" on the plain. The people are friendly. The students have sought by persecution to get him turned out by his landlord, but without success.

Mr. Horobin wrote that he was hoping to baptise three or four converts shortly at Ning-hsia.

**SHEN-SI.**—From San-yuen, on the Si-gan Plain, Mr. Folke reports that owing to the immigration of several hundreds of Christians from SHAN-TUNG (probably through the distress), the way is opening for the spread of the Gospel in that Plain.

**SHAN-SI.**—Mr. A. Ewing writes hopefully from Pao-t'ao. Two men are coming out splendidly. A Lama in a Mongol monastery is also a hopeful case. Mr. Ewing hopes to itinerate among the Mongols when the cold weather has

passed, as Mongol work is not to be forgotten. Pray for them.

**HO-NAN.**—Another long journey has been made by Mr. Mills, in which he visited nearly all the places between his station and the Yellow River. He noticed indications of unfriendliness among the officials, but the common people were cheerfully attentive. "Pray for HO-NAN. There will be showers of blessing some day," he says.

**HU-PEH.**—The work among the women at Lao-ho-k'ao, Mr. King thinks, is full of hope.

**KWEI-CHAU.**—Two converts were baptised by Mr. Adam on December 14th at Gan-shun. He seems encouraged in the work.

**CHEH-KIANG.**—Miss Britton says the attendances at the services at Fung-hwa are good, and asks prayer for a revival in the work. It is a hard place to labour in, and the results small.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

### DEPARTURES.

Messrs. A. Gook, W. E. Entwistle, and F. Joyce, on February 4th, from Sydney (Australian Council), per *Menmuir*, for Shanghai; to be followed within a month by Rev. J. and Mrs. Southey, and Misses Bavin, Box, Chapman, Fleming, Gook, and Henry.

From Shanghai, on March 21st, for London, Mr. and Mrs. Cardwell.

### ARRIVALS.

In China.—Mr. Andrew and party, on 21st February.

Mr. Frost and party (from Canada) on 26th February.

Party of thirty-five Scandinavians (as Associates) from U.S.A., on 17th February.

In England.—Mr. and Mrs. Thompson and two children, on 28th March.

Rev. J. W. Stevenson and Miss Stevenson, on — April (arrived Marseilles, 10th April).

### DEATH.

Gray-Owen.—At Han-chung, SHEN-SI, on January 19th, of consumption, Rhisiatt Gray-Owen, of Chen-tu, SI-CH'UEN.

Miss Byron has gone to work with Mr. and Mrs. Miller at Ning-kuoh, GAN-HWUY.

Mr. E. J. Cooper is taking up Mr. Cardwell's work in

Shanghai, during the latter's absence in England on furlough.

Mr. Broumton's attack of typhoid seemed light; but after progressing favourably, he had suffered a relapse. Mrs. Broumton, also, was not quite so well. During Mr. Broumton's illness, Mr. Goodall was helping to carry on his work.

Dr. Douthwaite had arrived in Shanghai, feeble, but much better than expected, and would probably take a trip for change.

Last accounts report Mr. Gjerde as slowly improving.

Mr. Lachlan had gone to Gan-king to relieve Mr. Baller for a time at the Training Home.

Mr. Frank McCarthy had started for HO-NAN.

Mr. Mills has moved his head-quarters from Chau-kia-k'ao to Shai-k'i-tien, and will spend most of his time in itineration.

Dr. Pruett was making a good recovery. He was up, and hoping to leave Chung-king before the end of February for Kwei-yang.

Mr. C. Polhill-Turner was devoting himself until spring to Tibetan studies in his retreat beyond Si-ning.

Mr. A. Polhill-Turner had been suffering at Pa-chau from what seemed typhoid fever, but was better by last accounts.

Mr. Rogers (from Australia) had not been well, but is reported "nearly himself again."

Mr. Russell was improving, but not fully recovered from the small-pox.

Mrs. Herbert Taylor is reported by Mr. Coulthard as far from well.

# THE ANNUAL MEETINGS

In connection with the  
TWENTY-FIFTH ANNIVERSARY

Will (n.v.) be held in the

CONFERENCE HALL, MILD MAY PARK,  
ON TUESDAY, MAY 26th, 1891.

The Chair to be taken at 3 o'clock by

GEORGE WILLIAMS, Esq.,

*President of the Young Men's Christian Association;*

And at 7 o'clock by

THEODORE HOWARD, Esq.

MEETINGS for Prayer, in the CONFERENCE HALL, on Monday Evening (25th), at 7 o'clock; and on Tuesday Morning (26th), at 11 o'clock.

# CHINA'S MILLIONS.

## Thoughts on the Song of Solomon.

By J. HUDSON TAYLOR.

(Continued from page 56.)

### THE TITLE.

THE Song of Songs, which is Solomon's (Cant. i. 1). Well may this book be called *the* Song of Songs! There is no song like it. Read aright, it brings joy and gladness to the heart which as far exceeds the joy of earthly things as heaven is higher than the earth. It has been well said that this is a song which grace alone can teach and experience alone can learn. Our SAVIOUR, speaking of the union of the branch with the vine, adds, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." (John xv. 11). And the beloved disciple, writing of Him who "was from the beginning," who "was with the FATHER, and was manifested unto us," in order that we might share the fellowship which He enjoyed, says, "These things write we unto you, that your joy may be full." Union with CHRIST and abiding in CHRIST, what do they not secure? Peace, perfect peace; rest, constant rest; ever-increasing fruitfulness; answers to all our prayers; victory over all our foes; pure, holy living. All, all of these are the glad outcome of abiding in CHRIST. To deepen this union, to make more constant this abiding, is the practical use of this precious Book.

### I.—THE UNSATISFIED LIFE AND ITS REMEDY.

There is no difficulty in recognising the bride as the speaker in verses 2-7. The words are not those of one dead in trespasses and sins, to whom the LORD is as a root out of a dry ground—without form and comeliness. The speaker has had her eyes opened to behold His beauty, and longs for a fuller enjoyment of His love.

"Let Him kiss me with the kisses of His mouth:  
For Thy love is better than wine."

It is well that it should be so; it marks a distinct stage in the development of the life or grace in her soul. And this recorded experience gives, as it were, a Divine warrant for the desire for sensible manifestations of His presence—sensible communications of His love. It was not always so with her. Once she was satisfied and contented in His absence—other society and other occupations sufficed her; but now it can never be so again. The world can never be to her what it once was; the betrothed bride has learnt to love her LORD, and no other society can satisfy her. His visits may be occasional and may be brief; but they are precious times of enjoyment. Their memory is cherished in the intervals, and their repetition longed for. There is no real satisfaction in His absence, and yet, alas! He is not always with her: He comes and goes. Now her joy in Him is a heaven below; but again she is longing, and longing in vain, for His presence. Like the ever-changing tide, her experience is an ebbing and flowing one; it may even be that unrest is the rule, satisfaction the exception. Is there no help for this? must it always continue so? Has He, can He have created these unquenchable

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longings only to tantalize them? Strange indeed it would be if this were the case. Yet are there not many of the LORD's people whose habitual experience corresponds with hers? They know not the rest, the joy of abiding in CHRIST, and they know not how to attain to it, nor why it is not theirs. Are there not many who look back to the delightful times of their first espousals, who, so far from finding richer inheritance in CHRIST than they then had, are even conscious that they have lost their first love, and might express their experience in the sad lament—

"Where is the blessedness I knew  
When first I saw the LORD?"

Others, again, who may not have lost their first love, may yet be feeling that the occasional interruptions to communion are becoming more and more unbearable, as the world becomes less and He becomes more. His absence is an ever-increasing distress. "Oh that I knew where I might find Him! 'Let Him kiss me with the kisses of His mouth: for Thy love is better than wine.' Would that His love were strong and constant like mine, and that He never withdrew the light of His countenance!"

Poor mistaken one! There is a love far stronger than thine waiting, longing for satisfaction. The Bridegroom is waiting for thee all the time; the conditions that debar His approach are all of thine own making: Take the right place before Him, and He will be only too ready, too glad, to "Satisfy thy deepest longings, to meet, supply thine every need." What should we think of an earthly bride whose self-conceit and self-will prevented not only the consummation of her own joy, but of his who had given her his heart? Though never at rest in his absence, she cannot trust him fully, and she does not care to give up her own name, her own rights and possessions, her own will to him who has become necessary for her happiness. She would fain claim him fully, without giving up herself fully to him, but it can never be; while she retains her own name, she can never claim his. She may not promise to love and honour if she will not also promise to obey; and till her love reaches that point of surrender she must remain an unsatisfied lover—she can not, as a satisfied bride, find rest in the home of her husband. While she retains her own will and the control of her own possessions she must be content to live on her own resources; she cannot claim his.

Could there be a sadder proof of the extent and reality of the Fall than the deep-seated distrust of our living LORD and MASTER which makes us hesitate to give ourselves entirely up to Him, which fears that He might require something beyond our powers, or call for something that we should be unwilling to give or to do? The real secret of unsatisfied life lies too often in an un-surrendered will. And yet how foolish, as well as how wrong, this is! Do we fancy that we are wiser than He? or that our love for ourselves is more tender or strong than His? or that we know ourselves better than He does? How our distrust must grieve and wound afresh the tender heart of the Man of Sorrows! What would be the feelings of an earthly bridegroom if he discovered that his bride-elect was dreading to marry him, lest, when he had the power, he should render her life insupportable? Yet how many of the LORD's redeemed ones treat Him just so? No wonder they are neither happy nor satisfied! True love cannot be stationary; it must either decline or grow. Despite all the unworthy fears of our poor hearts, Divine love is destined to conquer. The bride exclaims:—

"Thine ointments have a goodly fragrance;  
Thy name is as ointment poured forth;  
Therefore do the virgins love Thee."—R.V.

There was no such ointment as that with which the High Priest was anointed: our Bridegroom is a Priest as well as a King. The trembling bride cannot wholly dismiss her fears; but the unrest and the longing become unbearable, and she determines to surrender all, and, come what may, to follow fully. She will yield her very self to Him, heart and hand, influence and possessions. Nothing can be so insupportable as His absence. If He lead to another Moriah, or even to a Calvary, she will follow Him.

"Draw me: we will run after Thee."

But ah! what follows? A wondrously glad surprise. No Moriah, no Calvary; on the contrary, a KING. When I submit, then JESUS reigns. And when JESUS reigns, there *is* rest. And where does He lead His bride?

"The King hath brought me into His chambers."

Not first to the banqueting house—that will come in due season; but first to be alone with Himself.

How perfect ! Could we be satisfied to meet a beloved one only in public ? No ; we want to take such an one aside—to have him all to ourselves. So with our MASTER : He takes His now fully consecrated bride aside to taste and enjoy the sacred intimacies of His wondrous love. Nor do we do justice to that love if we think of it only as one-sided. The Bridegroom of His Church longs for communion with His people, and often has to cry :—

"Let Me see thy countenance, let Me hear thy voice ;  
For sweet is thy voice, and thy countenance is comely."

Are we not all too apt to seek Him rather because of our need than for His joy and pleasure ? This should not be. We do not admire selfish children who only think of what they can get from their parents, and are unmindful of the pleasure that they may give or the service that they may render. But are not we in danger of forgetting that pleasing God means giving Him pleasure ? Some of us look back to the time when the words "To please God" meant no more than not to sin against Him, not to grieve Him ; but would the love of earthly parents be satisfied with the mere absence of disobedience ? Or a bridegroom, if his bride only sought him for the supply of her own need ?

A word about the morning watch may not be out of place here. There is no time so profitably spent as the early hour given to JESUS only. Do we give sufficient attention to this hour ? If possible, it should be redeemed ; nothing can make up for it. We must take time to be holy ! One other thought. When we bring our questions to God, do we not sometimes either go on to offer some other petition, or leave the closet without waiting for the replies ? Should we like to be treated so ? Does not this seem to show little expectation of an answer ? Quiet waiting before God would save from many a mistake and from many a sorrow.

*(To be continued.)*

NEXT month we hope to complete our first round for this year of the provinces in which the Mission is working. HU-PEH does not, we regret to say, appear this month as it should have done in its geographical order, but no information was in hand at the time of preparing for press. This province and SHAN-TUNG will have been the only two not represented during the half-year.

We hope the method adopted of giving at one time all the information relative to a province will enable our readers to get a good comprehensive idea of the six months' work in that province. If found practicable, an attempt may be made in future to give a brief general summary of the whole work each month.

The next two numbers will probably be mainly taken up with annual reports and statistics, and report of the anniversary meetings of the 26th May.

C. T. F.

## SI-CHUEN PROVINCE.

### The First Layer of Living Stones at Mei-chau.

BY HERBERT PARRY, L.R.C.P., M.R.C.S.E.

MEI-CHAU, October 2nd.—We thank GOD our FATHER for having brought us here in safety this afternoon. This is our first visit together since the LORD heard our prayer and gave us a footing in Mei-chau ; and now, praise Him that we can find a welcome here from a little company who already are found willing to own JESUS as LORD, though only ten months ago we stayed here, as passing guests, in an inn. We have not long to stop, but hope to divide our forces, my wife remaining here to help the few women who desire to come forward for baptism, while I go to Tan-lin for three or four days.

Tan-lin, October 8th.—I came here last Saturday, and am concluding my visit to-day. As on former visits, so now, I find quiet progress mingled with some causes for sorrow and humbling, a mixture which is at least as old as the days of Paul.

This evening three persons have been received by baptism, one man and two women. All these were enquirers and regular attendants for about a year.

One man and one woman, both very hopeful, have been deferred till the next visit. Two members were put under discipline.

The collections from January to date have, I find,

amounted to 5,216 cash, of which all but a very small proportion is entirely local, and I think, speaks well for the general and regular spirit of giving, where none are rich and several are very poor.

Mei-chau, October 11th.—I returned here on Thursday 9th, to find that in the meanwhile my wife had had very good opportunities with the women, and found them eager learners of the truth.

Last evening saw an unusual company met in the little hall here, representing Chen-tu, Tan-lin, and Mei-chau Churches. And now this evening we have to praise Him for giving us the joyful privilege of laying the first layer of, I trust, living stones in the spiritual temple here in Mei-chau, in the baptism of three women, Mrs. Cheng, the wife of the Evangelist; Mrs. Li, the wife of our landlord; and Mrs. Cheo, a widow living in the same courtyard—the first baptisms in this city. So, as often before, women are the first to brave the ridicule and slander inseparable from taking a stand for CHRIST.

Chen-tu, Nov. 18th.—We do indeed thank God for six years of life in China, overflowing with abundant memories of blessing and mercies beyond telling. You will rejoice with us in that God has allowed us to celebrate this anniversary in receiving by baptism two persons on Nov. 14th. One was a man, Yieh, who is in the service of an official; the other, a boy, Cheo, of about seventeen years, whose confession is to us specially interesting and gladdening, being one whom God has given to us in a more direct way than usual, as a token for good in our service.

Chen-tu, Feb. 12th.—Before this can reach you, you will have received direct the tidings which reached us on the Chinese New Year's eve by a special messenger from Hanchung, and caused us a shock of sorrowful surprise and grief—not grief that our dear brother Gray-Owen's pain and suffering were over and he finding out the reality of being "with CHRIST, which is far better," but of grief and sorrow that our sister is left a widow and her little ones fatherless, and that the work here loses one earnest, loving labourer.

As I think of the service which has filled these three or

four years of his life, one feature that stands out prominently is the wideness and persistent diligence of his labour as a sower of the good seed. From the temple-crowned summit of O-mei mountain in the south-west to Sung-p'an and Lung-gan in the far west and north, and over so many cities of this plain he has been enabled, by preaching and by books, to sow the seed with a full basket and a heart devising liberal things. He could say truly, "In journeyings oft;" and it was on one of these many journeys that he contracted an attack of pleurisy two years ago, which was a premonition of what has followed.

As regards the work at Tan-lin, my brother, Gray-Owen, had the blessed privilege of being closely linked with its tiny beginnings, and of laying one of the first "living stones" of the Church, in the instruction, and baptism in the open fields, of a man who is to-day one of the most spiritually-minded Christians we know—our brother Mr. Tan; and I know that the news of Mr. Owen's departure will awaken, at least in that one true heart, real loving sorrow, in which, in their measure, I am sure all those Tan-lin Christians will share.

If it were only that God had used dear Owen to help that one faithful soul into the light and fellowship of the Gospel, his life and labour in China would be well rewarded.

Mr. Gray-Owen's heart burned for the evangelisation of the Chen-tu Plain. He wrote last year: "The work to be done on this teeming plain often makes me sad, its vastness, and the poverty of the materials for its accomplishment. I have prayed especially for the brethren to evangelise the Chen-tu Plain. I have a great desire to see the whole of it systematically evangelised. This is a work worthy of the ambition of any man—the advancing of the SAVIOUR'S kingdom in one of the densest-peopled parts of China." Before there was any thought of illness compelling his departure, he wrote, "I would not for anything leave Brother Parry alone in this growing work. We have been very happily united in it hitherto—to God be the praise. It is His love and power that have kept us."

## Seed-Sowing Round Sia-fing Tu.

FROM BENJAMIN RIRIE.

SEPTEMBER 14th.—Lord's Day. In the afternoon and evening Gospel meetings are held in the hall facing the street, and some two or three of us talk to the people for two hours of the one true God and one SAVIOUR. Those interested are invited to remain for conversation, and we then find out how much is understood and meet their difficulties.

Sept. 15th.—After packing a few things necessary for "the road," we cross the river and proceed by the main road eastward. What a glorious privilege to be on this road for JESUS! How these fields have waited for centuries, aye, for millenniums! And now to the poor the Gospel is preached, and such a Gospel, too! such a SAVIOUR!

Seven miles through rice fields and over hills we come to the first village, called "New Market." A few people gather about, to whom I have an opportunity to speak a word. Among them a Roman Catholic, who, alas, knows nothing of the Gospel of the Grace of God. Just now the Roman Catholics in Chen-tu are selling for objects of worship, pictures of JESUS with a dove resting on His

head, and, above in the clouds, an old man with white beard—picture of the Trinity!

After selling a few books and tracts at this village, we pass on to the next, a much larger one. It is market day and raining, so the crowds go on buying and selling, but one can always get a few to stop and listen, or buy a tract, and who knows what a single tract may do?

I reached the end of my day's journey before dark, and got an inn and a room. Our supper consists of a bowl of "mien" (flour and vinegar). The first day is generally most tiring, so on that night we are sure to sleep soundly.

Sept. 16th.—Up by dawn. Accounts are squared with the innkeeper on the previous night, so that guests may pass out without interruption. After three miles walking we come to a wayside inn.

Breakfast over, we start for a busy market town five miles further—a district producing salt and coal. Here I spend some time selling tracts and talking to the people, and then went on to a market four miles further in time to catch the people before scattering, and had a good time, trusting God will bless the seed thus sown.

Another four miles and we arrive at a wayside inn, where we put up for the night. A conversation with fellow guests, praise and prayer, and we are sound asleep.

Sept. 17th.—Start to-day on our third day's journey, but the time being so filled with varied experiences, it seems like a week. Our first stopping place is a large village of about 500 houses. After about an hour's talk in a public place and tract selling, we start for a town five miles ahead.

Another tramp of three miles, and another village, and another hour is spent amongst a crowd of people. Several wish to know if we can help them to break off opium, so I tell them as plainly as I can of One who breaks the power

Sept. 19th.—This day is spent in the streets and market places of this busy city, armed with portions of Scripture and tracts, from early morn till late at night. On Sept. 20th we are again on the road.

Seven miles and a market town on market day. Wet streets inches deep in mud. We trudge on another seven miles, and get snugly into an old inn at Kao-li, the scene of the battle between the rebels and Imperialists in SI-CH'UEN thirty years ago. It is Saturday night, and we remember that many throughout the wide world are praying for us in China, and that God is the hearer of prayer.

Sept. 23rd.—To-day we start for Wei-yuen, some ten miles distant. The afternoon and all next day is spent

Rev. E. O. and Mrs. Williams,

Dr. and Mrs. Cameron,



A GROUP OF MISSIONARIES IN SI-CH'UEN.

Jan.  
McMullan,  
Mrs.  
McMullan  
(in centre).

Miss  
S. E. Jones

Miss  
Hook.

A. Faers.

Miss I. A.  
Ramsay.

Miss  
Webber.

of cancelled sin, for unless a man is led to trust in God, the matter is difficult. Trusting in God the cure is comparatively easy.

Sept. 18th.—Made a very early start, as we hoped to reach "Prosperous City," and our way led over two hilly ranges, twenty-five miles.

Eight hours walk, and we are in sight of Prosperous City pagoda. Close to it is a huge image of Buddha, 200 feet high, gilded from top to toe. At its feet sits an old priest chanting prayers. In another part a priest has shut himself into a box, and has not come out for three years—gets his food put in through an opening, thus keeping himself pure!

The opium is gaining ground in SI-CH'UEN at a fearful rate. It is extensively grown here and in adjoining provinces, and is very cheap. The evils are everywhere frightfully apparent; yet not so much so, I believe, as in some other provinces.

in this city, talking from morn till night, which leaves one tired and hungry.

Sept. 27th.—To-day we walk another twenty-five miles, and late in the afternoon we reach a town called Long Bridge. A circus is in full swing. The crowd is exceptionally orderly. Many afterward buy tracts and promise to read carefully about what they have heard, and so we separate without having had the slightest opposition.

Sept. 29th and 30th.—Homeward bound at the rate of about twenty-five miles per day.

Oct. 1st.—Back in Kia-ting, ever grateful to our loving Heavenly Father for being able to walk these 200 miles to tell poor sinners of His grace and love.

March 3rd.—Brother Vale and I are going on with a regularity which in other cases would be monotonous; but we are full of hope and not without encouragement. Oh, what open doors and other opportunities God is giving us now! and he is strong on our behalf.



## Firstfruits at Sui-fu (Su-chau).

FROM R. WELLWOOD.

SUI-FU, September 24th.—On Saturday last two men were received, and admitted to the LORD'S Table on Sunday. One was the cook who has been with us for over a year—first with Mr. McMullan, and, when he left, with us. He has given evidence of a change of heart; it is apparent in his looks and ways. He is perhaps as bright a Christian as I have seen in China. For some five or six months past he has evinced a great interest in the truth, and it has been very encouraging to watch his growth in grace. He gives me very great joy.

The other is a man who has been coming as an inquirer since the latter part of last year—some nine months now. He was formerly a fortune-teller, but gave it up about six months ago, resigning his evil practices to serve God. He is now working very hard, and says he is happy, though only making enough to keep himself in food and clothing. His father and mother are both living at Tsi-chau, and he has some brothers and sisters. He is a very intelligent little man, and has a true desire to follow CHRIST.

I felt, when these two applied for baptism, very unwilling to receive them. I put them back for one or two months,

but I then felt I could not keep them any longer, as I feared it might do them harm, since they could not understand why I would not receive them. I would gladly have left the responsibility to someone else more competent, but I followed what I thought was God's will in the matter. As far as I can see, these two are true; but, after all, only God knows the heart. I should be very thankful for prayer for them, the first Sui-fu men received here.

There is one other man who has been coming now for three or four months, and who understands the Gospel very well. Will you remember him in prayer also? There are, besides, some three or four others who come occasionally and have a certain interest in the Truth. Our nightly meetings are fairly attended, but not so well as when we first commenced. Things go on much the same day by day. In a week or so we may get more visitors, as the examinations begin this month. We shall not have so many as last time, I think, as a large number now know why we are here and what our message is, and so will be less curious. It would be nice to see some of them obeying the Truth.

## First Experiences at a New Station.

FROM T. JAMES.

LU-CHAU, September 28th.—We arrived here on the 22nd inst., having been sixteen days on the boat from Chung-King, owing to high water and rainy days.

A few have been in, and several times crowds have gathered at the doors. After the feast is over, and we get the doors open, there will doubtless be crowding for a time. By God's goodness, we are all in splendid health, and have much cause every way to praise Him. Do pray for me that grace may be given for faithfulness of heart and life. Oh, for a baptism of spiritual power! I feel to-night so overwhelmed at the thought of the need around, and that I am so weak when I might be strong in the mightiness of God.

October 23rd.—We are now busily employed. By God's goodness, we were all straight a fortnight after arrival, and were able to open the door for guests on the second Sunday. Our custom for the present is to open the door daily at 10 a.m., and close at 1 p.m. On Sundays we have preaching in the hall twice. Just now this answers admirably, and, while open, the place is literally packed every day. Mrs. James is much in need of a Christian woman. Here the women are easily managed, and give a fairly good ear to the preaching. This house is well situated for woman's work, having in its vicinity great numbers of women, and being also in a very quiet place.

We bless God for His manifest love in giving us so quiet an entrance here, and apparently giving us favour in the

eyes of the people. Oh, that now would come the quickening Spirit giving the people simplicity and sincerity in the acceptance of His Word, so that with Lydia their hearts being opened they may, with all gladness, serve Him! Pray God for us that we may be filled with the SPIRIT.

December 5th.—The great pressure of opening is now over. Still we get daily crowds of men and women when it is fine. I find my strength fairly taxed, being without either a native or foreign brother. How I would like to get round in a methodic manner the several market towns near at hand. But, being alone, one is just fixed. This week I took advantage of a British and Foreign Bible Society's colporteur being at home to visit a few, and have had good, quiet times preaching.

To see the crowded eager throngs of countrymen at these times, and to think of their being utterly without a knowledge of God, is almost bewildering. When will these be evangelised? I have just returned from a market, where I preached as well as my strength allowed, but even then how few heard, and of these how few understood.

Pray God to give us grace for the multiplied opportunities around us on every hand. Many have the knowledge here; we ask God to give the conviction for sin, and a real turning to the living God. We believe one family are sincere enquirers. Their house idol, a paper one, has gone, and we trust the son (our coolie) and his mother-in-law are true believers.

CHUNG-KING, Dec. 17th.—DR. CAMERON writes: Our first annual meeting commenced last week on Thursday and ended on Sunday night. We had some friends from the Yoh-chi district and some from Han-ku-ch'ang, a place seventy *li* from here. We had the joy of baptising three men from the first and two women from the latter place; also two men belonging to the city—

seven in all. They were good, hearty meetings, and I trust the blessing will not be transient.

We have now seven baptised from the district, and as they want to have a preaching-place there I asked how much they were prepared to pay towards its support; they promised 10,000 cash a year. I then asked the church here, and they agreed to give 12,000 cash a year to help

them. I am not sure what can be done, but am waiting on the LORD.

I am thankful to say I have plenty of work and enjoy it. Thank God for work and health!

On February 10th, Mr. A. H. FAERS, writing from the same station, says:—Our work here, generally, during the past year has been very successful; to our God be all the glory. There are now ninety communicants in the city—a net increase of twenty-seven in the year. Truly God has been good to us. Dr. Cameron has gone on a long journey into Yun-nan province.

Mr. J. A. ANDERSON, dating also from CHUNG-K'ING,

March 6th, writes: You will praise the LORD for help that I have received from Him in connection with the medical work here. Since opening the dispensary on February 16th, I have had over 1,000 visits paid to it. There are at present six men, one boy, and one woman in the hospital, and five men in the opium refuge. The work is great, but the LORD is helping me, and I am far from feeling it a burden; I am longing to see spiritual power among the patients. My sister I am glad to say has been kept in fairly good health. Mr. Graham and Mr. Allen reached Yun-nan Fu safely on January 31st. Dr. Cameron expects to reach Chau-tung to-day.

## The Work in the Pao-ning Circuit.

FROM W. W. CASSELS.

[Written in his Boat on his return journey from Shanghai to Pao-ning, SI-CH'UEN.]

NEAR WAN-HIEN, Nov. 29th.—The LORD has gone before us, and goodness and mercy have followed us all the way along, and now I begin to feel special thankfulness and a deepening solemnity at the prospects before me. I was never more conscious of my own insufficiency, but surely I must say I know the MASTER'S mighty power better than ever, and have more reason than ever to be confident that He will not fail me nor forsake me.

Our boat made slow progress from I-chang until past Kwei-chau, but two nights ago letters reached me, showing that it was important that we should get on as quickly as possible, so we asked the LORD for a favourable breeze, and yesterday and to-day we have been flying along grandly before the wind He has sent us. Never before have I made such rapid progress up this river; it is such a contrast to our former sluggish pace. Oh that it may be an anticipation of the spiritual breezes He is going to send us. "Awake, O north wind; and come, thou south; blow upon my garden."

It has been the greatest cheer to me to receive such a number of kind and sympathetic letters from the various stations in my district, and to know that in each place not a day goes by without the love and power of the LORD JESUS being made known, while the workers are getting more and more fitted for their work, and ever seeking to carry out further efforts for the salvation of souls.

At Kwang-yuen the Sunday and Wednesday classes for women are maintained by Miss Culverwell, and her sister has begun a class for girls. The LORD has abundantly and very definitely answered our prayers for an opening in the hamlets across the river, and our sisters have not only access, but a wide-open door for the Gospel in their weekly visits to that part.

At Pa-chau, in addition to other classes, Miss Bastone and Miss Martin have women coming every evening for instruction and worship. An old Hanchung convert, who has been living in the district for some time, helps them.

As to Pao-ning, Mr. Williams seems to have been sustained and drawn out by being thrown upon his own resources. In addition to continuing the study of the language, he has had to do the local secretarial and business work of the centre. He has also preached twice on Sunday mornings. I hope that he may soon have such help as shall set him free for more definite work.

Miss Hanbury has sent you the diary of her interesting visit to the district of Ta-chau. Since that she has gone to Ts'ang-hi with Miss Williams on an itineration. I have interesting details of the work of the Misses Barclay; they are getting on very well. In several cases their visits are looked forward to with much pleasure, and in at least one case idolatrous practices have ceased and the worship of God has commenced, so there is much to be thankful for.

## A Boat-Some.—An encouraging Episode.

FROM THE DIARY OF MISS F. M. WILLIAMS.

PAO-NING, October 13th.—Miss Hanbury and the Misses Barclay have started a Sunday evening meeting at the other house for any who like to come—men, women, or children—chiefly for hymn-singing and prayer, as at Yang-chau. The natives seem to like coming, and we trust it will be for real blessing to many....

The wife of Mrs. Williams' cook has just adopted a little boy, three years old. The ceremony consisted of a feast, and then a present of two pieces of *pu* (calico), 3 lbs. of pork, and two hundred cash (=10d.) was given to the mother of the child—this completed the bargain. The natives say they never give money alone for the child as that would be buying him, and they would be ashamed to do that!

What a terrible curse the opium is! it seems to be a

greater hindrance to the Gospel than idolatry. During the past month I have been to several opium suicide cases, some such sad ones. I shall not easily forget one to which I was called too late—a young mother who, for some slight quarrel, had taken the poison. Her pulse had almost ceased when I went in; I told the friends I feared it was too late. Their frantic grief was terrible to see, the husband wailing, the mother-in-law begging her to live for her children's sakes, and others asking me *why* I could not prevent her dying.

Sometimes the women are exceedingly violent, and it is with great difficulty we can get them to take the emetics: it often seems like a hand-to-hand fight with Satan. A day or two ago, in a house where the woman was very violent, the friends continually scattered rice

about the rooms, as I learnt afterwards, to frighten away the evil spirits. ....

TS'ANG-HI (one day's journey from Pao-ning), November 12th.—Directly we arrived here some men from the ya-men (magistrate's) came to ask for our passports, and to find out how long we intended staying. .... We went into the city at the West Gate, and soon met the two men who had taken our passports; they said they would show us the way to the mandarin's ya-men. We said we did not wish to go there, but they pressed us.

When we arrived at the place, they asked us to go in, so we said if the "tai-tai" (mandarin's wife) was willing to see us we would go in.

After a few minutes we were invited into the tai-tai's guest-room; she was very gracious to us—quite friendly and nice. The "lao-yie" (mandarin) was in an inner room, and from there kept asking us questions, either through his wife or through Ts'ai-ta-sao, our woman. The mandarin wanted, of course, to know why we had come? Were we going to do trade? Had we brought anything to sell? Who had sent us? Were we going to rent a house? How long were we going to stay? Had our queen sent us to China?—She was quite young, about thirty, and pretty.

We were there about an hour; on our way back through the outer courts we saw three wretched prisoners: one with a huge square board round his neck, like a collar, another standing up in a cage with his head sticking out of a hole in the top, and another lying down in a cage with his head also sticking out of a hole. . .

We have just heard that the prisoner whom we saw with the wooden collar round his neck will be set free in a few days; his offence was slight. The other two poor creatures in cages were greater offenders, and are to be starved to death! Is it not dreadful? If only I had known, I think I must have told the Gospel to them. ....

This evening we heard a sound of beating gongs by the river-side, and went to the front of our boat to see what it meant. We found that a great man in the city had died some time ago. For three years his spirit had been worshipped, and now his sons wanted to help "float his spirit away," so that it should never come back any more; and this is what they did: A boat went out into the middle

of the river, and first of all a lantern in the shape of a boat on a little raft was lowered into the water and floated down the stream, then seventy-two lighted candles on little rafts, one after another in procession, about two feet apart. You can imagine what a long line they made, and how pretty it looked in the darkness, and how it made our hearts ache to think of the devil's power to deceive these people. When all the candles were set afloat, a few crackers were let off from the boat, and all was over. Incense sticks were also burning at intervals along the shore. ....

November 20th.—A boy came to ask us to go to the military yamen. The mandarin's wife wished to hear from our books—it was not at the same place we were in the other day; that was the *civil* mandarin.

The mandarin's wife and daughter were so nice and friendly; the wife had seen me at Pao-ning, so treated me quite like an old friend. They listened quietly to the Gospel, and seemed intelligent; we stayed a long while.

November 21st.—After dinner we set off for some scattered cottages along the river-side. We had not gone far before a little knot of people gathered round us; some one brought a form from a cottage near for us to sit on, and there on the sands we had a real open-air meeting; there must have been quite sixty people present, and they listened so quietly. Then we walked on further into the country, and had another attentive group of listeners. ....

To-night we have seen again the ceremony of "floating

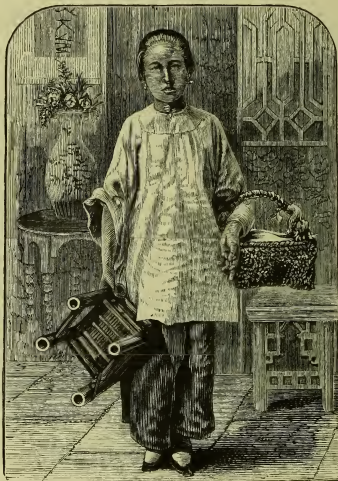
a dead man's spirit away." A regular bonfire of paper money was lighted on the beach, as well as a long row of incense-sticks; about seventy lights were floated down the river, also a lamp.

To-morrow we return (D.V.) to Pao-ning. I feel sad at leaving this poor, dark little city, but full of thankfulness to God for letting us have the opportunity and great privilege of telling hundreds of people here His Gospel message.

His Word cannot return to Him void.

November 22nd.—Reached home at 3 o'clock. May I ask your prayers for a blessing on those who heard the Gospel during this journey, and on the books given away.

[See Reference, p. 67, last month, to Miss Williams' journals, published as a small book entitled, "First Years in China."] ]



A CHINESE SERVANT GIRL.

## Work among the Women in Swan-yuen.

FROM MISS F. H. CULVERWEL'S DIARY.

KWANG-YUEN, August 10th.—The work here is encouraging. There are many villages on the other side of the river for which we have been praying much; and now my sister has had such a warm welcome. At first there was coldness, and the people seemed too busy or frightened to take any notice. But it was different the second time. We do praise the LORD for this answer to prayer. There are no definite conversions here yet to tell of, but we believe some of the women who have been attending the class regularly are not far from the kingdom. Some, too, who were very opposed at the beginning are now not only coming themselves, but seeking to bring others also.

Jan. 28th.—We have been having a quiet month, the wintry and windy weather keeping us more to indoor work. We have been sorry not to have been able to get to the villages across the river, where we are always sure of a welcome; but we are hoping after the Chinese New Year to again have regular visiting, and for this we would ask special prayer that the message may strike home in many hearts as *truth*, and not merely a strange story.

We have had some interesting visits to a village to the east of the city, and twice some of the women came to the women's class (some came a few times last year); they are much taken up with their own virtue, and frequently say they are "sin-shan-tih" (righteous). One old lady—my teacher's sister—has been a vegetarian thirty-three years, and cannot get over having to give that up; however, she and others have promised to come again to class.

We have had a fair number of visitors, some showing interest, others very indifferent. Several have been from villages at a distance, who have been staying in the city;

they generally give us invitations to go to their homes to see them; there are *openings on all hands*, which we praise God for. The class for my teacher (Mr. Hu) and our servant I have on Friday afternoons, and I think they are grasping (in a measure) what is being taught them, judging by their prayers. My class for girls on Sundays and Wednesdays is not very satisfactory as to attendance, as the same ones scarcely ever come twice running.

Our woman, Cheo-ta-niang, is encouraging us, showing a willingness to learn, and although one of the roughest of villagers when she came six months ago, and apparently very dull of understanding, she has made some progress, and is quite proud of being able to say three hymns from memory, as well as texts. The other day she remarked, "When I came first I couldn't remember at all, but you always ask JESUS to help me to remember, and He has." This is when I give her a little daily teaching. We are believing that the LORD will bless and make her a true help.

The city visiting varies; sometimes we have gone up and down several streets without one welcome into a house. Still there have been several who have welcomed us again and again, and a few have been first visits. We are looking forward to a good time with guests at the New Year, as many have promised to come and see us.

We are looking for special guidance for the work, and desire much to *press* forward, and ask for prayer for the continual energising by the Holy Spirit to reach out to greater efforts.

We render much thanksgiving and praise for the abundant mercies and blessings of the past month.

PA-CHAU.—MR. ARTHUR POLHILL-TURNER writes on February 10th: During my absence Mr. Shao has been preaching most faithfully, and gets a good roomful every day. It is very encouraging that the people should come to hear the gospel from a native, and not to see the foreigner. He has taken down some thirty names of men who were interested. A man named Li, who keeps a school of forty boys, asked last Sunday to have his name entered as an enquirer.

MRS. A. POLHILL-TURNER writing on February 18th says: I suppose you have heard of my dear husband's serious illness. We had just reached home from Shanghai, on December 22nd, so think he must have caught the infec-

tion from a man who had typhus fever on our boat and who died. The LORD wonderfully restored him in answer to prayer, for we thought we were losing him the last day of the old year. Who can tell how many prayers were going up for us that night? Just as he was getting about again I had a bad fall and had to keep in bed for three weeks.

We are being greatly encouraged here. Every day many come—not to see us but to hear the Gospel. The men are much more encouraging. They come in from the country round about, asking to know more of the doctrine. After nearly three years' sowing we believe the reaping time is coming. Praise Him.

## GAN-HWUY PROVINCE.

### A Superintendent's Review of a Provincial Tour.

FROM WM. COOPER.

WU-HU, Oct. 27th.—I have been travelling almost continuously since the end of August, having visited the northern stations of Lu-gan-chau and Cheng-yang-kwan. At the latter place I baptised three men. Messrs.

Brock and Drysdale are doing well, and the outlook is promising. More workers are needed, however, as there are quite a number of important centres up there open to us if we had missionaries to fill them.

My visit to Ning-kwoh was evidently of the LORD, as I found Mr. Miller too ill to carry on the conference, which lasted for three days, and ended with the baptism of nine converts. I suppose about seventy were gathered together, and the LORD graciously helped us in the ministry of the Word.

From Ning-kwoh I went to Tai-p'ing, and spent three days with the poor, struggling little band there. They are poor indeed in this world's goods, but rich in faith and heirs of the kingdom. The little straw and mud hut in which I stayed, and where they meet for worship, was crowded out. Some months ago I urged them to give what they could to erect a small place of worship, and out of their abounding poverty they have raised six dollars, which, I believe, is really all they can do at present. I have asked the Christians at other places to help, and now have seventeen dollars in hand. I want to keep the work entirely self-supporting, if possible, but feel it is safe in the present case to help a little privately. I had the

joy while there of baptising five more converts, and I believe all were helped and strengthened by my visit. I was helped myself by witnessing their unity and zeal, and felt far happier in taking a basin of rice with them in a mud hut, than I should have been in dining with the chief mandarin. Praise God for the union of heart existing between all the children of God! It is during the last nine months that the work at Tai-p'ing has taken quite a fresh start; before that it was in a very bad state. Oh, for revival in all our stations!

Here in Wu-hu matters do not look very promising. I baptised one man yesterday, the only convert this year. Wu-hu is going to perdition wholesale; the increase of opium dens, etc., since I have known the place is simply alarming. Alas for the blessings of Western civilisation, so-called!

"None but JESUS, none but JESUS,  
Can do helpless China good."

## The Progress of the Work in the North.

FROM JNO. DARROCH.

KU-CH'ENG, August 23rd.—As soon as possible after our return from Shanghai I visited Fuh-hsing-tsih. The work there is, I am sorry to say, in an unsatisfactory condition. The man in whose home worship is generally conducted, and who has built a chapel to accommodate the worshippers, seems to be falling under the power of opium. I need hardly say that such conduct means just disaster to the work. He is striving to be free from the habit, and I would like to surround him with praying people who will plead for his salvation. Will you join in? It may be that the LORD would teach us that we have been depending too much on this man, and I see no reason why the SAVIOUR whom we love should not get glory to His Name, even out of man's sin and failure.

We have been for a long time crippled for want of a native evangelist. When at Fuh-hsing-tsih I visited Ch'uchau, and found most of the brethren there were ill, and their evangelist, a man who heard the Gospel in Ku-ch'en, idle. The evangelist readily agreed to accompany me back to Ku-ch'en and help us in a month's itinerant work.

Our first journey was to the east of the province as far as T'ien-chang-Hien. Very few foreigners have been over this ground, but we were treated well and had an encouraging time. At a village on the way, a man who is a vegetarian bought a copy of each of our books and tracts, and followed us when we changed our stand, that he might hear more of the Gospel.

Next day he travelled twenty li to T'ien-chang Hien, and brought all his difficulties with him; we were able to settle

some of them, and evidently his faith in idols is shattered; his mind is confused, but he declares his trust is in God. May he be led to see the glory of God in the face of JESUS CHRIST!

After our return from T'ien-chang, I accompanied Brother Duffy and the evangelist on a visit to one of two large villages on the west of us which they proposed to visit. Here we had a good time too; I mean we had a good crowd, who listened to us and seemed to understand our message, even though they could not always appreciate it. I think the attitude of outsiders has somewhat changed; antagonism is now less fierce and irrational, faith in the idols seems waning, and the name of JESUS is daily becoming more widely known.

This year threatened to be very dry in this district; to-day rain has fallen, though not very copiously. The prospects of a famine year have caused robberies to become very frequent; the streets of this village and the adjacent lanes are nightly patrolled by a band of villagers. Some of the country people come into the village at night to sleep. The robbers do not hesitate to kill or cruelly torture their victims. "Under His shadow we dwell among the heathen," and we are not afraid.

Brother Duffy has a desire to go as far north as Si-chau on a preaching tour. I may accompany him and the evangelist on that journey. I hear that part of that district is flooded, the Hwang-ho having again burst its banks. I don't know whether the report is true or not, but we shall find out soon.

FROM ALEXANDER DUFFY.

KU-CH'ENG, September 1st.—Brother Darroch and I visited several places. The first was Tsi-lai-kiao, which is about thirty li from here. It is not a very large place, about four or five hundred inhabitants. We arrived there on a market day, and after some refreshment we got out on the street. Very soon we had a crowd, who listened to the Gospel for several hours, and also bought a good number of Gospels and tracts.

Our next place was T'uen-t'ang, where we spent the night in a Christian's house. The following day being market day, we went to the street to preach the Gospel

and sell our books. Here the people were very attentive indeed and bought well; they also asked many questions.

Shortly after returning from these places we started on a journey north of our station. The first place we visited on this journey was Hsu-yi Hien, which is sixty li from here. In this city we spent two days. In some parts of it the people would neither listen to us nor buy our books, but in other parts we found crowds of willing listeners and purchasers for our books and tracts.

After leaving this place we crossed a lake about ten li broad, and, just as we got over, it began to rain. We had



to spend the rest of the day and the night at the side of the lake in a little farmhouse. While waiting here for the weather to clear up, not a few people from the surrounding farmhouses came to see us, and listened to the message which we had brought them.

Our next resting-place was a village called Kung-kwan Hien, and is about as large as Ku-ch'eng. The people here were very friendly indeed. We spent two days with them, and sold about 1,300 cash worth of books and tracts.

### FROM ILAY F. DRYSDALE.

CHENG-YANG-KWAN, September 16th.—Mr. Cooper stayed nearly a week with us, during which time he was enabled to see what was going on around us, and get an insight into the work for our dear Master here. We enjoyed his visit very much, and feel refreshed and encouraged by it.

On Saturday night five candidates for baptism were examined. Three were accepted and baptised on the Sabbath by Mr. Cooper. Dr. Liu was the first to be examined, and gave us much satisfaction. He believed the Gospel the first time he heard it, and has been an inquirer for more than a year. Mr. Yu, an ex-vegetarian whom we rescued from the streets when supposed to be dying of cholera, was the second to be baptised. This man is afraid of none, and devotes most of his time to preaching on the streets and in the tea shops. Our boy was the third. He has been

The LORD has set before us many open doors in all these places. We received a very friendly reception. Of course we find some who are quite opposed to us. We should have gone further, but our stock of books was sold out, so we had to return home for a fresh supply. We were away seven days. We intend, God willing, to start off again in a few days, as this is a large district. Pray that the power of the HOLY GHOST may rest upon us, and work in the hearts of the people amongst whom God has sent us.

with us more than a year, and has believed the Gospel for some months.

The two who have been put back for a little time are two strong young fellows, one a rough jewel, indeed, but I think very real, not afraid of persecution; but he will be none the worse for waiting a month or two longer. The other is a young man of good report, a Mohammedan, who has been put back because his parents had not been informed of the step he was about to take. I think his friends will not oppose him much.

Ten of us observed the LORD'S Supper in the afternoon. We had a most enjoyable service. Mr. Cooper left yesterday morning for Gan-k'ing, and Brothers Reid and Brock left at the same time for Luh-gan. I am alone here, and expect to be so for nearly two months. Please continue to pray for the showers. We are having the droppings.

## A Welcome Invitation from Students.

FROM EDWARD HUNT.

JANUARY 29TH.—I had quite expected not to have taken any journey for at least some months to come, but to have quietly gone on with the work at the West Gate, Gan-k'ing; however, just before Mr. Cooper went to Shanghai, he asked me to go on a journey to Tai-hu Hien, the capital of the district adjoining this on the west and in the same prefecture. Some students who had been up for examination in the summer, and had then heard something of the Gospel, wrote asking that someone might go and see them and tell them more. Accordingly, I started with Mr. Feng (pronounced here Feng), by whose mouth these men had heard the Word, and a coolie.

Our first two days' journey (January 19th and 20th) took us to a place just short of Tuan-miao-feng, and was without event of special interest beyond some pleasant talks both with my companion, an intelligent and pleasant but overwhelmingly polite man of forty odd, and with those we met at our halting-places.

Next morning (21st) we trudged a short distance through a slight snow-shower to Tuan-miao-feng, and there, after breakfast, inquired for one of the letter-writers, whom Mr. Feng thought lived there. In this, however, he was mistaken; and so, about eleven, after an interesting chat with a student, son of the inn-keeper, we went fifteen miles of hilly, snowy road to Tai-hu, and found a comfortable inn outside the city. Here we stayed three nights.

On the first morning (22nd), while Mr. Feng was out making inquiries for the students who invited us, two of them called—one Mr. Wei (pronounced Way), a graduate, and the other Mr. Ch'eng. They remained with us to dinner and most of the afternoon, talking of the Gospel, and in particular about the differences between us and the Romanists, whose teaching and practices they knew and disliked. Ch'eng seems real and open, but I suspect the

other is seeking remunerative employment rather than truth. On this and most evenings while out we managed to get into conversation with fellow-travellers, and either sold or gave them books.

On the 23rd Mr. Wei having invited us to dinner, we remained in until he came, according to Chinese etiquette, to fetch us. He lives in a fair house inside the city, near the North Gate, and entertained us well. On our return we went out and sold a few books, mainly to country folk, returning home after marketing, the townspeople being too busy to care for us or our books. In the evening Mr. Ch'eng came in, and we had a very profitable time with him. Both he and Wei have heard a good deal, and have a good selection of books, so that, if sincere, they have enough and to spare to lead them aright.

Next day (24th) we went to Mr. Feng's home, twelve miles away, and in the next (Suh-song) district; and here we stayed till Monday. At first the people of his large family-clan came in numbers to see me; but owing to the great difference in dialect in this country place, intercourse was hard, and after the first afternoon few came. They seem, poor folks, perfectly satisfied with their idolatry, and particularly ignorant, the entire "wuh," or group of dwellings of over 200 souls, not having a student.

Sunday was very cold, and we had a quiet, happy day together and with the Master.

Next day (26th) we returned to Tai-hu, and got a bit wetted by the rain on the way. In the evening we had a good time preaching to some makers of the pretty paper ornaments everyone buys to put up in their houses at the New Year.

On the 27th we waited in vain for Mr. Ch'eng to come, as he had arranged to fetch us to dinner, and while thus doing, I saw myself, for the first time, the hideous cruelty



of binding the feet of young girls. It was pitiful to hear the shrieks of the poor child as her mother, otherwise a kindly, "good-natured" woman, bound the poor mass of flesh and bone tighter than ever, all in compliance with a barbarous custom. After two, as Mr. Ch'eng didn't come, there was nothing for it but to start on our homeward journey.

We did about seven miles that day, and next evening (28th) arrived at Shih-p'ai (Stone-monument), selling a good few tracts and Gospel-telling almanacs on the way. Shih-p'ai is a busy place, or rather two busy places half-a-mile apart, where all the country folk for a long way round come to market; and here that evening and next morning we sold a large number of books and almanacs. Many remembered the visit of Lachlan and Brock last year.

After dinner we again went on our way, and saw many families engaged in pumping the water out of ponds (by a sort of chain-pump, common everywhere) in order to get the fish, or digging up eo-root (an edible root of a plant like a water-lily), all to scrape cash together against the new year now approaching. In the evening we stayed at Kiang-kia-tsui (tsway), and had a nice time with some men there. To-day (30th) I came alone most of the twenty miles home, so as to get in to dinner, getting a soaking from the rain by the way.

Will all who read this pray for Tai-hu, and especially those two students there? It may be that they will be the first of many to confess CHRIST in that place. May He who knows men's hearts grant it!

**HWUY-CHAU FU.**—MRS. BEGG writes on January 2nd: Mr. Begg was ill all the five days coming overland, and for some time after arrival, but was soon able to visit some places at a distance, which he intended doing earlier in the season.

He was gone a fortnight, and on the whole had a good time. Since then he has had carbuncles, or something of that kind, on his leg, and was not quite well when he left for Ning-kwoh over a week ago. At first he did not intend going to the provincial gathering, but Mr. Cooper wished him to be there, and also to escort the sisters. I am very thankful they are coming, and trust that by another week they will be here.

I am veryphappy in my new home and work. The local talk is very hard to understand, and it will be a good while ere I shall be able to make myself understood as at Ning-kwoh; but by constantly mixing with the women the difficulty will lessen. At first I felt discouraged at finding how utterly different the talk was from any I had heard before, but it will be all right soon.

The women are very civil and ready to invite me into their houses, though not very many will come to this house. I am hoping to have a good time of daily visitation without interruption. I have a treasure of a woman, formerly employed by the ladies here. Please pray that I may get a daily filling with His love, and that I may be so filled with the Spirit that the women will be compelled to listen, and many precious souls brought into the fold of CHRIST from Hwuy-chau.

MISS McQUILLAN also writing from HWUY-CHAU, on March 28th, says:—We are very busy with women coming daily to hear the Gospel, and have many invitations to their homes; some seem really interested, but we long to see them saved souls. About a month ago, we succeeded in getting a Christian teacher from Gan-king, and although he is not a brilliant preacher, yet he is able to take the Sabbath services. It is something to have at least one native witnessing for JESUS among his fellow-men, many of whom come in to hear the Gospel from him.

## GENERAL.

### In Memoriam.

MRS. STANLEY P. SMITH.—MISS H. RUTH STEDMAN.

**T**WO more of our number have been taken from busy service below to enter into their rest. In each case the tidings reached us with painful suddenness, the illness of both having been brief.

After barely three years of married life, our dear Brother Stanley Smith has been called to taste the cup of sorrow and bereavement, and will assuredly have the prayerful sympathy of our friends for himself and little one in the great loss that has come to them. Mrs. Smith was seized with typhus fever on February 24th, and notwithstanding the unceasing care and ministrations of those with her, the fever resisted every effort to combat it, and she quietly passed away on March 7th.

As Miss Reuter, she spent some months at the Mission House in London, and was held in much esteem and affection by those who then learnt to know her. She reached China in 1886; and having rendered valuable help in the Girls' School at Chefoo, went to Hoh-chau in SHAN-SI. Some three years ago she was married to Mr. Stanley Smith, and has latterly been sharing his labours in Lu-ch'eng. An earnest Christian and faithful worker, she will be greatly missed. Her husband writes:—

"It was a sudden blow. . . . I feel I have lost one of the truest and best of wives. Every place here, and almost everything seems to remind me of her love and kindness. . . . She passed gradually at the last into deep coma, a very short time after which the heavy breathing changed to very soft, and then almost imperceptibly she passed away. It was not easy to say good-bye, but when I think of how it now is with her—very far better—it would be pure selfishness to wish her back. The loss is deeply felt here, and I trust not a few women from Lu-ch'eng will meet her in the glory."

By a later mail came the news that Miss H. Ruth Stedman had been carried off by small-pox at

Yang-chau, on April 3rd. Miss Stedman went to China in December, 1888, with Dr. and Mrs. Wilson to help them with their children, as a work for God. She had only recently come down to Yang-chau to study the language with a view to fulfilling the desire of her heart to engage in direct Mission work. Her sister, Miss Jane Stedman, who left for China last September, is now at Yang-chau, and needs our prayers in the sorrow that has thus been occasioned by the loss of her sister.

We ask special prayer for the workers during the summer and early autumn, so trying to Europeans; especially for the large number spending their first season in China.

## Part of the Coming Thousand.

By MISS GERALDINE GUINNESS.

(Concluded from page 64.)

IT was indeed with "fraternal feelings and sympathy" that our hearts were drawn out to these dear friends; and we really felt just like one large family when, after dinner, we knelt together to thank God for His goodness to them and to us. That was a memorable hour; I do not think any of us will forget it.

After one or two prayers in English, one of the new brethren began, and in broken language poured out his heart to God, amidst the fervent expressions of sympathy that accompanied his petitions, coming with perfect freedom from all the party. And then another immediately followed, but in the unfamiliar tongue of his own native land, his whole soul evidently going forth in praise and petition, carrying the hearts of all his hearers with him, as the wave of response and emotion that swept over the whole company plainly told.

And we, though we could not understand, except where familiar names came in, and the sweet, unmistakable expression, "Chere Herre Jesu," or the frequent plea for "Kina, Kina," we listened, feeling very near in sympathy to that first great day of Pentecost blessing, and as if the millenium somehow could not be very far away.

But the evening testimony meeting was the best of all, when we gathered to hear of the way in which God had led them step by step onward. They sang to us some of their own musical Swedish hymns, accompanying with their guitars, solo and chorus; and then they told us, one by one, in few and broken sentences, it is true, but with faces whose brightness added much to their words, of the goodness of God to them, and how they had come to "Chena" to work for Him, and meant by His grace to be faithful, though of themselves they knew they were nothing, and could do nothing.

"I told Him I wasn't any good anyhow," said one dear sister, "but I would go anywhere He wanted me; and now I am here, and I am so happy!" "God is good, and that is my experience," said another, an earnest woman, with a quiet, purposeful manner, "and God have been very good to me. I am come to Chena, I can't do much, but I am going to do all I can; that is my experience." Gratitude to God for all His goodness; simple faith in Him for the future; and a great longing desire to see souls saved and made holy—blessed as they themselves were blessed—these were the feelings that seemed to fill every heart.

What if the earnest words of dear Mr. Taylor's beautiful and appropriate address to them went deeper into some of our hearts than they could into theirs; what if it meant more to us than it could possibly mean to them, when he alluded to the difficulties of the way that lay before them, in this land of darkness, "where Satan's seat is"—they took them in none the less, to remember them some day, I am quite sure, when, it may be in the light of *fire*, they read their meaning more plainly than they can now.

Oh, that all who join us in thanking God for the great work of world-wide evangelisation that He is accomplishing with such wonderful swiftness and progress in these last days, would make use of their privilege of intercession also, and continue to remember at the throne of grace these dear, devoted "Mission Evangelists" who will not need their prayers *less* as the days go on.

The work that is before them is of the most difficult, involving trials and hardships that they can little anticipate. But it is CHRIST-like work, and dear to the heart of God. Let us sustain them by our prayers, that we may have a share in their joy—His joy—in time of harvest.

As we parted for the night, another Swedish hymn was struck up amongst the happy band, the sweet refrain of which appropriately was, as they translated it for us, "It is best to go singing, best to go singing all the way." God keep them singing! even when they go forth to battle with the foe; singing, in faith, wherever He may lead them; singing for very joy of heart in His own sweet presence with them, even in life's darkest hours; singing, in harmony with songs above, over many precious perishing souls won to repentance; until, at last, we all unite to sing, in the one universal language of that Home, the great Doxology that is yet to fill all earth and heaven!

It was thus they came to us, and this was the letter they brought:—

To the China Inland Mission, Shanghai.

DEAR BRETHREN IN THE LORD,

We have the inexpressible joy to be able to send thirty-five Mission-Evangelists to help to fill out the number of one thousand according to the call of our dearly beloved brother, Hudson Taylor. My name you will probably know already through Mr. E. Olsson, and through my correspondence with Mr. H. Taylor regarding the German China Alliance Mission. We didn't succeed in bringing so many from Germany (at once at least) as we had expected. The success here is so much the greater. We have now at Chicago a Committee of a Mission called the "Scandinavian China Alliance Mission," consisting of five persons; and besides we have a lady committee of three. Among the members of the committee we have three ministers, all residing in Chicago, and in charge of Churches there (one will come there in a month or so), and one Professor of the Chicago Theological Seminary (Congregational), Chicago, Ills. The name of the secretary is Professor F. Risberg, 26, Ogden Avenue, Chicago (Professor of that Seminary). He will soon write you a letter. The treasurer is Rev. Aug. Pohl, 413, 30th Street, Chicago, Ills. The president is the Rev. Holm, at present pastor in Philadelphia; will move to Chicago soon. These ministers represent different denominations, and the different branches of the Scandinavian family; one is Congregational (Norwegian); one is of "The Swedish Free Mission"; one of the "Swedish Mission Covenant"; or rather pastor of such a Church, he himself being ordained by the Congregationalists. The Lord gave into my heart to begin the work on Alliance basis, and to work up the Churches to give support, *each Church to one*. This plan has proved to be a very good one. I have succeeded very well. Not only have these thirty-five their support secured, but another expedition of some ten will leave Omaha

twelve days later than this one. We arrange it so that we do not send any who has not been used of God to blessing for souls. These thirty-five have been out on missionary tours, lasting with some of them since last autumn. A good many have offered themselves, but have been refused, some on the ground of insufficient health, some on the ground of incapability for mission work. A very great interest has been created all over America among the Scandinavians, through my personal visits and the visits of these missionaries. About half a dozen papers (religious) take up information regarding this mission.

Some of those gone out now have been in active work for the LORD some years. The intention of this Mission is to be associated with the "China Inland Mission" just as Mr. Folke and Mr. Olsson are. These evangelists intend to spend the time necessary in studying the language, and hope that you will try to arrange for them at your two schools for that purpose. Afterwards they intend to unite with Mr. Olsson, and he will in his turn work in the neighbourhood of Mr. Folke. Their intention is to do itinerant-work, that is, be of the *thousand whom Mr. Taylor has prayed to the LORD about, to do just that work.*

They are prepared to go from place to place, preaching the Gospel, distributing tracts and Bibles, as the LORD may lead, and they have promised to do this kind of work, for at least three years . . . and not to marry during this time, nor even get engaged to marriage . . . Their intention is to go two and two (two brothers together, and two sisters together) and engage, if possible, a native Christian to go with each party of two. I suppose a Chinese brother could be found for each party of two? Should the LORD indicate some change through you or brother Olsson or Folke in these plans, they will be glad to follow the LORD's plans as He shows the way . . . I suppose it is the best that they procure Chinese clothes as soon as they arrive . . .

With the best thanks for all the kindness shown to us Scandinavians of the different missions, as well as the German party, and hoping that you will extend the same fraternal feelings and sympathy to our present party,

I remain yours in the LORD's service,  
F. FRANSON.

Omaha, Nebraska.  
Jan. 17th, 1891.

Sixteen of the Scandinavian Brethren had left Shanghai for SHAN-SI, under Messrs. D. Lawson and Peat, where Mr. Russell would superintend their studies, locating them in little parties in small places within easy reach of Hiao-i.

The Scandinavian Sisters have gone to Ta-ku-t'ang, KIANG-SI, under escort of Mr. and Mrs. Eyres, where they will pursue the study of the language.

#### Names of the first party of the

#### "SCANDINAVIAN CHINA ALLIANCE MISSION."

Miss Annie Sanders.	Miss Dora Lindwall.
" Thilda Ahlstrom.	" Otilia Olson.
" Ida Alofsen.	" Mary Anderson.
" Thilda Johnson.	" Ida Klint.
" Christina Anderson.	" Margaret Anderson.
" Hanna Anderson.	" Elsa Nilsson.
" Elsa Seger.	" Theresia Pederson.
" Alma Swanson.	" Christina Carlson.
" Annie Nordstrom.	" Christina Parson.

Rev. Erik Pilquist.	Mr. Viktor L. Nordlund.
Mr. William Hagquist.	" John Nelson.
" Fredrick Tunell.	" Ullrick Soderstrom.
" Axel H. Rydberg.	" David Tornvall.
" V. Renius.	" Olof Rosenquist.
" Olof Gullbranson.	" Peder E. Hendriksen.
" Peder Polmen.	" Charly Rydell.
" Gustaf Ahlstrand.	" Josef Olson.
" Axel H. Abrahamson.	

On the 10th of March another party of fifteen Scandinavians arrived in Shanghai from the U.S.A., making, with the above thirty-five, fifty in all. The following is the list of their names:—

Mr. Axel T. Johnson.	Miss Clara Anderson.
" C. J. Anderson.	" Frida Anderson.
" Nels S. Johnson.	" Lina O. Amundsen.
" Richard Beckman.	" Christin Peterson.
" Axel Witzell.	" Ellen Peterson.
" A. W. Gustafson.	" Emma Gustafson.
Miss Christin Madsen.	" Helga Carlson.
	" Mary Nelson.

## Personalia.

"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."

#### ARRIVALS.

In England.—Mr. and Mrs. Cardwell on April 30th.

In China.—Messrs. Goold, Entwistle and Joyce, on March 7th from Australia.

A second party of Scandinavians, fifteen in number, from U.S.A., on March 10th.

#### DEATHS.

Smith.—At Lu-ch'eng, SHAN-SI, Mrs. Stanley P. Smith, on March 7th, of typhus fever.

Stedman.—At Yang-chau, KIANG-SU, Miss H. Ruth Stedman, on April 3rd, of small-pox.

Mr. and Mrs. Bagnall reached Shanghai on March 3rd, and circumstances having rendered it necessary for them to alter their plans, Mr. Bagnall had kindly undertaken the escort of seven of the Scandinavian brethren to Kiu-chau, CHEH-KIANG.

Mr. Brounston was able to resume his duties in measure, and Mrs. Brounston is progressing slowly towards recovery.

Miss Clare came down to Shanghai from Ho-nan for medical examination. One lung proves weak, but there is happily no disease.

We are very glad to hear that Mr. Ewbank has made marked improvement in health since he visited Australia, and there is good hope of his being able to return to China.

Mr. and Mrs. Eyres are to take up the work at Kiu-kiang, which is the business station for the KIANG-SI Province.

Dr. Douthwaite had returned from Shanghai to Chefoo, and is reported to have derived much benefit from his visit.

Mr. Hayward and Miss Martin were married at Pao-ning, on January 27th.

Miss Johnson was accompanying Mrs. Gray-Owen to Shanghai, as inflammation of the middle ear caused her much suffering.

Mr. and Mrs. D. Lawson have gone to SHAN-SI, and will care for the work at Lu-ch'eng after Mr. Stanley Smith's departure, en route for England.

Mr. Nicoll left Shanghai, on March 14th, for I-chang, hoping to succeed in renting premises and commencing work there.

Mrs. Gray-Owen, in company with Miss Johnson, was on her way to Shanghai, with a view to coming to England with her children.

Mr. Peat and Mr. Russell arrived in Shanghai from SHAN-SI on March 6th, and were married on the 25th, the former to Miss H. Mackenzie and the latter to Miss Seed. They have since returned to SHAN-SI.

Mr. Matson and Mr. and Mrs. Wallen, from U.S.A., who were working under the C.I.M. as Associates *pro tem.*, have joined the Swedish Missionary Society (Mr. Lund and party), by the wish of their friends in the U.S.

# CHINA'S MILLIONS.

## TWENTY-FIFTH ANNIVERSARY.

### Report of Meetings at the Conference Hall, Mildmay Park,

TUESDAY, MAY 26th, 1891.

**T**HIS year a distinct epoch has been reached in the history of the Mission, the meetings now reported marking the "Silver" Anniversary. It was fitting that a note of praise should have been struck, and a strain of thanksgiving have run through the addresses, as the gracious dealings of God were brought under review. "Blessed be His Holy Name!"

As usual the meetings took place in the Mildmay Conference Hall, and were preceded by Prayer Meetings on Monday evening, led by Mr. W. Sharp, of the C.I.M. London Council: and on Tuesday morning by Colonel J. F. Morton, Superintendent of the Conference Hall. The favourable weather permitted a large attendance. From lack of space, the addresses are necessarily much abbreviated. May God be pleased to grant in the new period upon which we have entered, yet more abundant blessing than in the past, to His own glory! Will all our friends plead much that this may be so?

### Afternoon Meeting.

GEORGE WILLIAMS, Esq., *Chairman.*

Commencing at three o'clock, the hymn "Far, far away, in heathen darkness dwelling" was sung.

R. H. HILL, Esq.,

*(Of the London Council; Deputy Treasurer.)*

Having read the first chapter of the first Epistle to the Thessalonians, Mr. Hill remarked:

**W**E have in this short chapter the best missionary record that could be given of the labours of the Apostles amongst those heathen men. How it should be the great desire of all who take part in mission work, or help it forward at home, to see such results of their labours, that not only the poor heathen should themselves receive the Word of God, but that in every place their faith should be spread abroad, "so that we need not to speak any thing." What a glorious time it will be when the Chinese themselves rise up on behalf of the Master, and go and tell the story of His love to others!

The two last verses give us not only the true attitude of converts among the heathen, but the attitude which we ourselves should have towards God, having "turned to God from idols," whatever our idols may be, to serve Him, the living and true God, "to wait for His Son from heaven, whom He raised from the dead, even JESUS, which delivered us from the wrath to come."

May I also ask you this day—not for your full attention,

for we shall have that, and we need not ask for it, but for your full sympathy for the work of this mission. This mission has grown now to very large dimensions. As the oldest member of the Council, I take great interest and joy in looking back to see the—not gradual but—rapid growth of this mission. But as it has grown, and as God has given great and glorious results, so also difficulties have naturally increased, difficulties, amongst others, of administration, such as would naturally attach to a great work of any kind, but much more to God's work administered by feeble human instruments; and therefore consider to-day, as you hear God's servants from China speaking to you, what need of sympathy, and prayer, and help there is. Let not your sympathy wax cold in any measure, but let it increase and abound, and become warmer and warmer as the day approaches—that day which is spoken of here, when JESUS shall come "from heaven . . . JESUS which delivered us from the wrath to come."

Prayer was offered by the Rev. George Turner, of West Green, Tottenham.

JULY, 1891.

## B. BROOMHALL,

(Secretary of the China Inland Mission).

MY dear brother-in-law, Mr. Hudson Taylor, has sent a letter in lieu of a report, which I will now read :—

*From Rev. J. Hudson Taylor to the Friends assembled at the Annual Meetings.*

DEAR FRIENDS,—As it does not seem possible to present the Report for last year at the Annual meetings, I will write a letter to be read to you instead. You will have something better than a report in the presence of Mr. Stevenson, who will be able to tell you of the work of the past year, with which he was so intimately associated.

The prayers for reinforcements have been so remarkably answered that we have been almost overwhelmed; double the number have come that our Training Homes could accommodate, and while there is room for any number of workers who know the language, and can distribute themselves over the country, there are very few places where many can safely live together and acquire the language in quiet and freedom from interruption. The LORD has, however, enabled us to arrange for all those whom He has sent, though it has involved a good deal of extra work, and specially so just before the time of Mr. Stevenson's departure, as well as since.

The long and serious illness of Mr. Brounston, who manages the financial department of the work in China, also threw much extra pressure upon us. Thank God, he has been able to resume his duties; and Mr. Andrew has given much assistance in the absence of Mr. Stevenson; so that we have been brought through our pressure, though unable to prepare the Report. It will (D.V.) appear as usual in CHINA'S MILLIONS.

## THE SHANGHAI HEADQUARTERS.

When I reached Shanghai in the spring of last year, I found that our friends had recently moved into our new and beautiful premises—the gift of God. At the entrance to the commodious prayer-meeting room, which will hold about two hundred, I noticed a little inscription which greatly pleased me :—“THESE PREMISES HAVE BEEN ERECTED TO THE GLORY OF GOD, AND THE FURTHERANCE OF HIS KINGDOM IN CHINA, WITH FUNDS SPECIALLY CONTRIBUTED FOR THE PURPOSE.” May God's glory and the furtherance of *His Kingdom* be ever our aim, and *no less object*. I felt glad to see that the C.I.M. was not even mentioned in the inscription. May God ever bless the liberal-hearted donor, whose gifts have rendered possible so much which could not otherwise have been attempted!

Not only at the Conferences of 1890 were over 80 of our missionaries accommodated, but this year, without any conference, the number staying here for a time was as great; for 50 Scandinavian workers from America reached us in two bands of 35 and 15, with a very short interval between, and the training homes being full, they had to remain there some little time. Inclusive of 3 for other missions, 126 new workers reached us in about five months—between the 18th of October and the 21st of March—and were entertained here. Often have we thanked God that, before He sent these large numbers, He gave us this home in which to receive them; and also the dear lady-workers, whose daily toil in entertaining so many without the aid of European servants is great indeed. May their health and strength long be maintained.

Of course, the event of the year to all China missionaries was the great Conference. A Missionary Conference with 446 members present was something to thank God for! When the last Conference was held, in 1877, there were but 473 missionaries, including wives, in China, all told; while last year the number, all told, was 1,296. Then, the C.I.M. had 54 missionaries in all; at the time of this Con-

ference we numbered 366, of whom 84 attended. The remarkable spirit of unity and love which characterised it was not less noteworthy. Members of 36 different Societies, together with 18 unconnected workers, exchanged opinions upon a great variety of practical subjects; and conclusions were arrived at which will be far-reaching in their issues, and of the utmost value to the cause of CHRIST.

We were specially interested in the appeal for 1,000 workers. Within ten months of the making of that appeal, over 180 missionaries had arrived in China, so the first year seems not likely to fall short of its quota of 200; and many of us are praying for and expecting far greater things than this even, so far as numbers are concerned. While asking continuance in prayer for “the thousand,” we would ask still more earnestly for prayer, that those who come may all be chosen of God and fully equipped with spiritual power, and that these, who have so come, may be kept by the power of God.

Our own Conference, which followed, was a time of the realised presence of the LORD, and was a valuable opportunity of comparing views as to the conduct of the work. We had with us in these Conferences the Rev. Charles Parsons, late curate of the Rev. H. B. MacCartney, of Caulfield, Victoria, our first missionary direct from Australia. Several providential circumstances had led to a deepened missionary interest in China among the Colonial churches, the most remarkable of which was the great blessing which attended the meetings of Miss Mary Reed, then on a visit to her mother in Tasmania. She and her sister were invited to visit Victoria and New South Wales, with the result that a number were led to give themselves to the work of the mission. An earlier visit of Miss Annie Taylor, and the coming out of Mr. Parsons, had also called attention to the needs of China.

## INAUGURATION OF AUSTRALASIAN BRANCH.

A Council was formed in Melbourne, and I was invited to go over, which I did, accompanied by Mr. Montagu Beauchamp and Mr. Whitehouse. We received the utmost kindness from the ministers in each Colony, and special help from the presidents and secretaries of the Y.M.C.A.'s. Churches of every denomination were thrown open to us; and this, with the warmest hospitality, made our visit both successful and enjoyable.

Eleven returned with us to China, most of them having been candidates before my arrival. Two other parties have followed, so that this year (1891) all the Colonies except Western Australia are represented among us. I cannot forbear mentioning the pleasure we had in again meeting Pastor Soltau, who was one of the first members of our London Council, and is now a member of the Australasian Council.

The rest and refreshment of our stay with Mrs. Henry Reed were most helpful. One of my earliest vivid recollections in connection with Christian work is that of attending a camp-meeting near Leeds in 1844, and hearing the late Mr. Henry Reed plead earnestly for immediate acceptance of CHRIST. He subsequently became a warm friend and helper of the C.I.M. Miss Mary Reed returned with us to China. It was near Christmas when we reached Shanghai, where my dear wife was awaiting me.

Turning to the work in China, we must note that attendances at the Shanghai Conference seriously interrupted



the station work of the year. Those who could be spared of the older and more experienced missionaries were, in some cases, necessarily absent for many months, travelling in China being all but impossible in the summer. The year, too, was one of almost unparalleled sickness, both among natives and foreigners.

The number of baptisms reported so far as the returns, not yet complete, show, is only 424 as against 536 last year; but the number of unbaptised converts reported is much larger than the year before, and more than makes up the deficiency. The total number of communicants now exceeds 3,000, over 4,500 having been baptised from the commencement, twenty-five years ago.

From the list of stations three will be missed, two of which are still worked as out-stations. On the other hand, two new stations have been occupied by our Associates of the Swedish Mission in SHEN-SI. Mr. James occupies a new station in SI-CH'UEN; KIANG-SI shows two new stations, and GAN-HWUY three. The number of native helpers shows decided increase. The medical work will also show decided increase; the hospital in Tai-yuen has been re-opened; hospital work has been commenced in Chung-king and Kwei-yang, and increased in Che-foo, Tung-shin being now reckoned a separate station.

I note, from the returns of the Training Homes and elsewhere, that the progress of the younger members of the mission in the study of the language is very satisfactory. Quite a number have recently passed examinations in the higher sections of our course of study, who are consequently well-equipped for their work in Chinese, while several of them are proving most efficient teachers, and by their help we are able to assist a large number of probationers in their study of the language.

#### ADDITIONS AND LOSSES.

Sixty-six new workers and nineteen associates joined us during the year. Of these forty-one came from England, fifteen from America, twelve from Australia, nine from Sweden, four from Norway, three from Germany, and one from Holland (*via* U.S.A.), in all eighty-five. This number does not, of course, include the seventy who have reached us since January 1st. During the year 1890, eight were removed by death, including our Brother Racey, who died in America. Not a few who were seriously ill have been graciously restored to us. The total number of missionaries and associates on January 1st was 409.

The year was one of very signal blessings, and also one of very trying conflict; but in spite of, or perhaps through this very conflict, it was a year of growth in grace to many. Financially it was a year of many answers to prayer—the remittances from England having been considerably less than in 1889, while the high rate of exchange involved a further loss, and this with increasing numbers. Much liberality has been shown by the self-denying gifts of members of our own mission, and though at times we were more straitened than for many years past, the LORD did not fail us.

All our efforts to get distributed the money for famine relief remaining in our hands, and the hands of our friends, were unsuccessful last year; but this year missionaries have been found able and willing to distribute it; though as late as March, Mr. George Clarke wrote, "Our lack of distributors." As our friends are aware, the recent distresses have not been in districts in which we have missionary workers, with the sole exception of Tientsin, where Mr. George Clarke is acting as business-agent and secretary for us, and cannot leave his post.

Other details I must leave to the Report. Will our dear friends remember that a work such as ours must call forth the opposition of the great enemy, and that its rapid growth necessarily involves many increasing difficulties and trials.

We are now more than nine times as numerous as when the last missionary conference was held; naturally speaking this involves nine times the amount of sickness and death, and this means no small trial to loving hearts; for thank God in many respects our dear

#### MISSION IS LIKE ONE LARGE FAMILY.

The spirit of unity and love is, thank God, much stronger than it was then, and the spiritual tone higher; but among so large a number there cannot fail to be differences of judgment and of feeling; causes for friction do and will arise, which call for much gentleness and grace. Where large numbers from various quarters are joining us there will necessarily be some who prove unsuitable; our home Councils are no more infallible than we in the field; and moreover, some young Christians, who are doing well at home may prove unable to bear the strain of life among the heathen.

You cannot know how appalling is the power of darkness, how the strongest need to work out their salvation with fear and trembling, how the enemy often appears as an angel of light, when he cannot succeed in other ways. Help us, dear friends, help us with your prayers! Pray especially for the senior missionaries, the superintendents, and all engaged in the secular as well as spiritual work of the Mission. Pray for the members of the home Councils in various lands, and for the Committees of the Societies working in association with us. And while you pray, give praise to God for His sustaining grace through another year—a year of such progress as China has not seen before, and as the C.I.M. has not had before. Accept our grateful thanks for all your love and co-operation, and believe me,

Yours faithfully in CHRIST,

SHANGHAI,  
April 10th, 1891.

J. HUDSON TAYLOR.

MR. BROOMHALL added: Last year there went out from our own country for mission work in China 30 new missionaries and 1 associate. There also left 1 belonging to the Bible Christian Mission, 6 from the Swedish Mission, 4 from Norway, and 3 belonging to the German Alliance Mission. From America there went 15, and from Australia 13. Since the beginning of this year 4 have gone out from England in connection with the Mission, and also 3 belonging to the Swedish Mission, 1 from Norway, and 1 from Finland; from Canada 4, from Australasia 11, and 50 Scandinavians from the United States. [The foregoing figures refer to *departures* for China during 1890. Mr. Taylor's figures above are those of *arrivals* in China in 1890.]

Our losses by death last year were, as you have heard, heavy. We have had to mourn the removal of Miss Fanny Boyd, Mr. John Carter (of the Bible Christian Mission) Mr. Racey, Mr. Randall, and Mr. Souter (of North America), Miss Dunn, Mr. F. Sharp, and Mrs. Meadows the wife of our senior missionary. And during this year there have been removed Mr. Gray Owen, Miss Ruth Stedman, and Mrs. Stanley Smith. Concerning the latter, my eldest daughter, who knew her well, says:—

In the removal of Mrs. Stanley Smith, we feel God has called to Himself one of the best workers in China. Personally, every memory of her is a helpful one, and an incentive to more single-eyed service for GOD. One prominent thing about her was her love for her Master, it always seemed so easy to her to speak of Him, and she used to sing with much feeling and sweetness, "Only JESUS will I know; JESUS, JESUS, crucified." Looking beyond the sorrow and loss of those left behind, and the gap in the army of workers, one can but wonder what it must have been to her to awake *satisfied* with His likeness. In a letter she wrote me while in the midst of her busy mission work, she said, "If I had 1,000 lives I would give them all to

China." In the light of her early removal to higher service how solemn these words are, and we are reminded of the words of the late Adam McCall, "If it please Thee to take myself instead of the work I would do for Thee, what is that to me? Thy will be done."

The income of last year was £28,361 13s. This, I regret to say, was very much below the income of the preceding year. During this year, up to the present time, we have received £687 increase as compared with the corresponding period of last year; but that does not bring us up to the income of the same period of the year before, and we have a very much increased staff of workers.

This very day, the 26th May, it is a quarter of a century since the sailing of the *Lammermuir* party, the time from which we date the inauguration of the Mission, and many will look back from this time to that beginning with grateful thanksgiving to God. Some of us here were present when the *Lammermuir* sailed on the 26th May, 1866; but none thought of a development so marked as that which has taken place.

The following is a summary of those who are now connected with the mission as missionaries and associates:

From this Country ... ..	348
" North America, 29; Australasia, 24	53
And working under the direction of this Mission, of:—	
The Bible Christian Mission ... ..	7
The Swedish Mission in China ... ..	8
The Swedish Holiness Union ... ..	5
The Norwegian Mission, 4; The Church of Norway, 1	5
The Free Church of Finland ... ..	1
The German Alliance Mission, Barmen ... ..	3
Scandinavian China Alliance Mission, U.S.A. ... ..	50

Making a total, including wives of missionaries, of... 480

What thanksgiving does that call for! You heard just now the number of those who are in Church membership, and of those who have been baptised from the beginning. Is it not a call to us for deep and devout thanksgiving to God for His great goodness, and a fresh call to prayer and consecration? We need to pray for continued blessing, and that there may be no departure from the lines upon which the Mission has been conducted in the past, and that the days that are yet to come may be even more abundantly prospered.

## THE CHAIRMAN.

WE have many causes for thanksgiving. The 103rd Psalm will be the proper expression of all our hearts to-day, "Bless the LORD, O my soul: and all that is within me, bless His holy Name." When we remember all that has been accomplished in the comparatively short space of twenty-five years, we may truly say, "What hath God wrought!" When we remember the lives preserved (because it is a great matter now that through such a winter as we have passed, our dear friends have been preserved to us), is it not a cause for thanksgiving? Thank God that Mr. and Mrs. Hudson Taylor, and the members of the Council have also been preserved.

And how many things have happened during the past year to encourage us! Think of how God answered prayer in connection with the opium question. I regard it as a direct answer to prayer. It seems almost a miracle that God should have moved the members of the House of Commons as He did in connection with the opium traffic, a traffic which is injuring the cause of God to such an alarming extent in China.

### A NEW BIBLE FOR CHINA.

And then we remember that great gathering in China held about this time last year, a gathering of missionaries connected with the different missionary societies, when they deliberated as to how best to extend the kingdom of our LORD amidst the vast populations of China. And what was one grand outcome of that great deliberative council of missionaries? Why, it was this: "We must have a new Bible, a Bible that the greater mass of the people can read, one that shall be to China what the glorious old Bible of England is to the English people;" and you probably know that arrangements have been made to accomplish this. This Bible is now under preparation, and the British and Foreign Bible Society is to print it; or, at any rate, to bear a portion of the cost of printing. Now, dear friends, what a pleasure and joy this new Bible will be to the missionaries and to the people of China, and we trust that it will be such as shall be greatly approved of by God. Will you especially pray that the translators may have Divine guidance and wisdom?

Well then, dear friends, we remember with gratitude what has been done in other countries. I think it is a most admirable idea that the different Churches in the different Protestant countries of the earth should send out

missionaries to China and pay their expenses, but in my judgment they should be superintended by our friends of the China Inland Mission. It is delightful to dwell upon this proposed thousand, who in five years are to go forth to China—two hundred a year. Now, this seems to me very easy. We ought in England to find no difficulty in sending a hundred. Our different societies ought to send at least a hundred every year. Then America and the different other Protestant countries on the face of the earth should have no difficulty in sending another two hundred, especially when, as we have heard to-day, the Scandinavian churches in America have already sent fifty, which affords practical illustration of what can be accomplished. I do not know whether you have seen the photograph of that fifty. [See CHINA'S MILLIONS for May last.] They look a bright and sunny company, full of energy, and love, and consecration—that is, if you can judge by their faces, and I am told that the face is, generally speaking, the index of the soul. If fifty, then, can go from the Scandinavian churches in America, what may go from the other great churches in America? And thus I think there is hope for China. God be praised!

### A NEW DISPENSATION.

A new dispensation has come over us—a dispensation of grace, of love, of peace and joy. I heard a dear minister comparing the conveyance of grace to the hearts of the people, to the pipes which carry the water from the reservoir into the houses of the people. He said that he desired to be like a pipe, and carry the pure water of life into the houses of the people of London. It seems to me that this mission is sending the pure water of life right across to China, and we want it to go into all the houses of China to cause gladness and refreshment in the hearts of these dear people.

I rejoice again that God has inclined the hearts of so large a number to come together here to-day, and I trust that there will be no diminution whatever in the interest felt in this most glorious and blessed work. And let us pray that it may go forward in every direction. The friends need and will value our prayers, our sympathy, and our hearty co-operation. Let us give these liberally and continually. By-and-bye will come the time of rest and the time of reward. God bless you all in your giving and in your prayers.

I have now the pleasure of calling upon our friend Mr. Stevenson, who has just returned from China, where he has been assisting Mr. Taylor in the conduct of the work, and whom we are so glad to see back.

### J. W. STEVENSON,

(Deputy-Director in China of the China Inland Mission).

WHILE I am rejoiced to be here, I feel a very great sense of responsibility this afternoon in standing before you, since I have, in some measure, to represent the perishing millions of China. And they are perishing day by day and hour by hour, and if we are to do anything for them we must do it now. I need to ask your prayers that God will direct and bless what I may say.

Mr. Broomhall was speaking just now about the *Lammermuir* party leaving twenty-five years ago to-day. I remember that just at that time I was returning to Ning-po, in a native boat, with our Brother Meadows from the city of Shao-hing, in the CHEH-KIANG province, where we had rented a small house in a busy street, which became the third station of the China Inland Mission, the other two being Ning-po and Fung-hwa. And now, thank God, during the twenty-five years since passed He has so helped us that we have *ninety-three* stations scattered over that vast Empire. These three early stations could be reached within two or three days; but now, to go to the most distant station would require a journey of two or three months; and we praise God that the work is so widely spread.

Twenty-five years ago there were comparatively few missionaries in China—I suppose not more than one hundred from all societies in Europe and America all told—and not more than three thousand converts. During that period they have increased more than twelve times. There are in China to-day nearly 1,400 missionaries, probably (excluding Romanists) 100,000 Christians altogether—men and women who have given up idolatry, who attend the services, and who, we have every reason to believe, are converted—of whom more than 37,000 are communicants.

#### SIX YEARS' RETROSPECT.

It happens to be exactly six years since I was here at an annual meeting, and I think that a comparison of what our work was six years ago and what it is to-day may be helpful. I will just show you what has been done, including in my survey the work of our Associates:—

[We have tabulated Mr. Stevenson's statistics for convenience of reference and economy of space. The provinces are given in three lines running W. to E., starting in N.W.]

PROVINCE.	STATIONS.			MISSIONARIES.		
	1885	1891	Added	1885	1891	Added
Kan-suh .....	2	5	3	8	17	9
Shen-si .....	2	4	2	21	17	4 less
Shan-si .....	2	14	12	15	*57	42
Chi-hi .....	0	3	3	0	7	7
Shan-tung .....	1	4	3	15	26	11
Ho-nan .....	1	2	1	3	8	5
Si-chu'en .....	2	10	8	11	43	32
Hu-peh .....	3	7	4	8	11	3
Gan-hwuy .....	1	8	7	14	27	13
Kiang-su .....	3	5	2	14	32	18
Yun-nan .....	3	5	2	8	30	12
Kwei-chau .....	1	2	1	4	7	3
Kiang-si .....	2	10	8	0	27	27
Cheh-kiang .....	8	14	6	16	22	6

\* Including Scandinavians recently gone up. Only 41 in active work.

In the above figures I have been careful to reckon only missionaries who are now *living* in these Provinces, and to exclude those on furlough. SHEN-SI alone shows a

decrease. There is great need for more workers in KWEI-CHAU, a large Province with only seven missionaries.

We thank God indeed for all this progress. I was considering the other day the number who have gone out during the last six years, and I find that, deducting deaths and retirement for various reasons, we have averaged during that period rather more than *one new missionary every week*. There are now 317 more missionaries than we had then, and our stations have been nearly trebled—93 as against 32. The converts have increased in about the same ratio. In 1885 the baptisms reported from the beginning of the work were 1,800. Now, I have calculated very carefully, and I make the number to be approximately 4,633, the yearly average for the period having been 480.

I want you to think of the character and magnitude of our work. We are pioneers, largely engaged in cutting down the jungle, sowing the seed, and laying the foundations of a future church. We have already sown a good deal of seed, which will come up in days to come, and that over a very wide area—an area stretching away from the coast on the east to the borders of Thibet and into Burmah on the west, and right up to Mongolia in the north. Think what all this means! These servants of CHRIST are living there and travelling day by day, telling out the love of God, and bringing the news of peace through the life and death of our LORD JESUS CHRIST to the souls of the people. I want you to pray for these brethren and sisters. If they need anything, they need your prayers. They have given themselves and their lives to this work, and they are glad to do it for JESUS CHRIST'S sake; but they want your prayers. We want you to help them, and we want you to consider that this work is your work as well as theirs, and to give God no rest until there is a mighty outpouring of the HOLY SPIRIT upon the land of China.

#### NATIVE HELPERS.

Now I should like to say a word or two about native converts. Some people have an idea that it is a great mistake to send out so many missionaries from this country. They say, "Why not get natives to do the work?" Well, that is the very thing which we want to do, and all the natives who can be used are employed; but I think that too many are in mission pay. It would be better for the work if fewer were employed. I will try to explain myself. It is a very delicate thing to take a Chinaman out of his position and pay him and send him forth as a missionary. Unless he has a well-balanced mind, and has got much grace and experience, he is almost sure to be spoiled by it, and his influence will be gone. He will not be such a useful man as he was before.

A few, dear friends, to get native preachers, to get native men and women who will go themselves to their own countrymen, you must *first* have Europeans—you must first send missionaries from this country. Our duty at the present time—and it may be for some good while yet to come—is to send missionaries far and wide to traverse the country and to visit the towns and villages. If they are not visited by foreign missionaries, they will not be visited at all. If that work is done, God will bless the foreign missionaries in the calling out of native converts, and then by-and-bye we shall have a staff of fully-qualified native preachers who will do the work. *Time is passing*, and souls are dying, and *we must be quick* and send to those who are *ready to perish*, God helping us.

## ARCHIBALD ORR EWING,

(of the China Inland Mission, P'ing-yao, Shan-si).

THERE are just a few words that I should like to say before speaking definitely about God's work in China. From your reading what is written by those who have gone out to China, I fear you may think, perhaps, too much of the bright side of things, and too little of the dark side. Thank God, there are both these sides in missionary work.

When we go forth at His command, to take the blessed news of salvation to the perishing, the LORD comes in and fills our hearts with such joy and peace in Himself, as perhaps in England—where we have so much to help us—we may not have experienced. Still, with the special times of blessing and joy, the special times of overflowing, through the love of God being shed abroad in our hearts, by the HOLY GHOST, there are times of great temptation and trial. That is what is recorded in the Word of God.

When I went forth to China I had the privilege, after arriving at Shanghai, of going up country with dear Mr. Hudson Taylor. That was a time never to be forgotten—times of refreshing and blessing. We went from the coast up into the province of SHAN-SI, and there at the station of Tai-yuen, the capital of the province, it was my privilege to study and to partially learn the language.

## THE WORK AT P'ING-YAO.

After being in Tai-yuen very nearly two years, it was so ordered that I went to a station about two days' journey to the south, named P'ing-yao. There the LORD gave me the privilege of living a little more than two years ere I started to come home; not because of ill-health, nor because of a desire to return home, but because of family circumstances, which, under God's guidance, led me to see that it was His call to come home. In this residence in the province of SHAN-SI I had the opportunity of moving about a great deal; more so than perhaps most of our brethren and sisters.

The mission in the P'ing-yao district was worked in connection with Pastor Hsi, and that work was carried on mainly by having opium refuges. It is sad to say that the province of SHAN-SI is, perhaps, one of the worst provinces for the opium habit in the whole empire of China. Whilst we had men who came from the province of CHIH-LI, carpenters, who are not opium smokers, and from the province of SHAN-TUNG gardeners, and blacksmiths, none of whom take opium, we, in our province, find that a great proportion of the men are given to the opium, and so we start these opium refuges as a way of gathering in the people to hear the Gospel, our hope being that while they are with us giving up the habit, they may be enabled to hear about the need of their souls, and may be brought to the LORD JESUS CHRIST, who is able not only to save their souls, but also to cleanse their bodies from this filthy indulgence.

I have seen a good deal of the work in the south of the province, where Mr. Hsi is a native pastor; and not only there, but I have also had the privilege of visiting the work in another district, that of T'ian-ning, where my wife was working. You will see it on the map. It is a small city among the hills. I think that, perhaps, of all the work I

have seen in China—and I have seen work by other missions as well as by our own—there is no work which has so impressed itself on my heart as this.

The people there are very simple. They do not seem to be nearly so avaricious as people who live down in the big cities of the Tai-yuen plain, doing a great deal of business, and who are keen on making money. The T'ian-ning people are open-hearted, honest, bright, and cheerful. The greeting that I received when I went there on the few visits that I paid was simply delightful. I assure you that you could not have a more hearty greeting from any Christians at home than I got from those Christians at T'ian-ning.

Christianity there does not mean having a smooth time of it either. Some of the native Christians have been terribly persecuted by the officials. They are most anti-foreign, and thoroughly against the natives becoming Christians. Two years ago a poor man, whose bright face I can recollect now, had to go before the official on account of a defaulting relation, and the official beat him, not for his own wrong doing, but for the wrong doing of some of the other members of his family. The official, when giving sentence, exclaimed, "Beat the foreign devil," and he ordered the man forty blows on his hand which made his hand swell to double its natural size. Yet this dear man, when he was telling me about this persecution, with joy in his face, counted it a privilege to suffer persecution for the LORD JESUS CHRIST, just fulfilling the blessed passage in Matthew v., "When men shall revile you, and persecute you . . . for My sake, rejoice."

## PASTOR CHANG.

And not only are the native Christians there bright, and happy, and zealous, but they have a very dear native pastor there, Pastor Chang. He is a Christian whom many of us might imitate—a dear old man who once was a priest, and whose history, no doubt, you may have read in CHINA'S MILLIONS, or elsewhere, for it has been printed. He is a true man, and a man who knows his LORD, and a man who studies his Bible, and a man who feeds his soul upon the Bread of Life, and a man whose ministry has been very profitable to my wife. She has told me, more times than one, how the HOLY SPIRIT, through him, has brought fresh light upon the Bible and upon the Word of God.

The dear man is mostly supported by the natives themselves. He is one whom God has evidently gifted as He tells us in the Ephesians, with the gift of the pastor, and he has wonderful influence over those people.

But whilst there are those whom God has chosen, you may be sure that the devil is trying to bring forward many false ones, and we do need your prayers so that we may be guided to use only those whom God has given us, and to be kept from those who are merely seeking a means of livelihood in place of having their hearts filled with the HOLY SPIRIT and the power of GOD. In answer to your prayers God will not only bless us, but will bless you.

## The Opium Traffic—A Resolution.

J. E. MATHIESON, J.P.,

(late Superintendent of the Midland Conference Hall).

I SHOULD very much have preferred to sit and listen to some more of our dear missionary friends from China. But I have been invited this afternoon to propose a resolution for the acceptance of this meeting, which I will now read—

"That this meeting of the friends and supporters of the China Inland Mission, whose missionaries and associates now number more than four hundred, at work in fourteen out of the eighteen provinces of the Chinese Empire, desires to express its full sympathy with the movement now on foot for

the complete abolition of the opium traffic. That having regard to the fact that the opium vice is not only the cause of great misery in China, but that it is the greatest stumbling-block in the way of the Gospel; and that all the churches in China, by whatsoever mission agency they may have been gathered from among the heathen, with one consent have pronounced the opium habit a bar to Church membership, this meeting feels that it cannot be too strongly urged upon our Home Government that India should no longer be permitted to raise a revenue by the manufacture and sale of a drug so injurious to the people of India and of China.

"And that this meeting is also of opinion that it cannot be too plainly pressed upon our own people at home that they should bear some sacrifice in order to secure the immediate cessation of our Indian opium trade, and thus free China from the injury arising from the importation of opium from India."

Before referring to the question which is embodied in this resolution, may I be allowed to say that, whilst I have been connected with another mission to China for the last thirty years and upwards—a mission which has been very greatly blessed and honoured of God—yet that my love and admiration for the China Inland Mission is unabated—rather is increasing—and I am sure will never suffer abatement. I continually remember it in prayer and read diligently month by month the record of its operations in CHINA'S MILLIONS, which I hope every one of you receives and reads carefully.

But in regard to this question which has been laid upon me to speak about for a few minutes, I may say that, for about two or three years past, I have been led to consider this question of opium much more carefully and much more intelligently, I think, than I had ever done before; and there has been pressed in upon my heart a sense of burning indignation about this terrific wrong, which has been perpetrated upon the millions of India and China by

our Indian Government for the sake of raising revenue to carry on its operations and maintain its power there.

This great opium vice, as stated in the resolution, is the greatest stumbling-block to-day in the way of the spread of the Gospel of the blessed God. The great majority of the human race are located in Asia, of India and China together numbering, I suppose, nearly six hundred millions of human beings. And not in China only, whither we have been carrying the drug and selling it for a generation or two past, but now in India also we are ruining millions of our own fellow-subjects.

It is a most remarkable thing that the Chinese Christians themselves have resolved that no man or woman selling opium, eating opium, or smoking opium shall be admitted to the fellowship of the Christian Church. They are debarred from the LORD's table. That at once dissolves into thin air the argument that the opium vice is no worse than the use of alcohol in any form in this country. We have not yet come to that. I have never yet heard of any Church, or combination of Christian people in this country, who have agreed that there shall be an exclusion from the LORD's table of a man because he consumes alcohol in some shape or other. Therefore the parallel is quite unfair and unequal which tries to show that the two things are upon a par.

Now, what do we want you to do? We want you not only to pass this resolution, but we want every man and woman here to speak to their friends whenever they meet them, and tell them about these things. Not one here can escape the responsibility which is involved in having been told to-day that this is the curse of these great Eastern lands; and I want your friends to be under this responsibility also. (Read Proverbs xxiv. 11).

I very heartily commend this resolution to your notice and acceptance.

JAMES L. MAXWELL, M.A., M.D.,

(Secretary of the Medical Missionary Association, and Hon. Sec. of the Christian Union).

SOME of you perhaps are asking what relation this particular question of the opium traffic has to a missionary meeting. Let us not forget that in God's economy we see a distribution of labour, and I think that in what we have heard from those of our dear brethren who have come from China, this has been pressed upon us. You remember how they have been entreating us to-day to hold up their hands, especially in prayer, and to remember the work in which they are engaged.

I myself feel that, in relation to this portion of missionary work, we at home are under great obligations to our brethren and sisters of the China Inland Mission. Like every other evil influence, apathy has in this matter been very contagious, and has greatly affected the work of Christians at home.

Now, our brethren and sisters in the China Inland Mission have never left this subject alone. I rejoice, as belonging to the Presbyterians, to testify that it has been my joy, as one taking a very warm interest in the question, to read in CHINA'S MILLIONS that which was continually stirring my own heart to keep hold of the subject. And I am quite sure that all of us who have been in the habit of

reading CHINA'S MILLIONS have been stirred up, from month to month, by the steady incoming to us of testimonies bearing upon the evil that was being wrought by this wicked trade in opium between India and China.

I thank God for this; and now that the LORD has been pleased in His mercy to stir us up here in England to take hold of this question as never before, I think that it is a part of the duty which well becomes a missionary meeting like this to-day, to give another testimony concerning it, and I do think that such a testimony will be of considerable value throughout the country. You know that we are, as it were, just at the beginning of this struggle. Thank God it has been a very good beginning. The LORD has gone before us, and has done great things for us.

But we have each of us to continue steadfastly, keeping our hand upon this matter until it is finished. If the LORD, in His great goodness, has done such great things for us already, surely there could be no greater call to us to follow Him and to persevere in this matter until He has brought it to a full accomplishment. And the value of our speaking to one another to-day is just for this purpose.

I beg to second the resolution.

MR. BROOMHALL: I may mention, as an indication of growing interest in this great question—an interest which will move the country by-and-bye more thoroughly than

it has yet been moved—that a memorial for presentation to Lord Salisbury has been signed already by 1,400 Wesleyan ministers.

The resolution was put to the meeting by the Chairman, and carried unanimously.

The hymn, "The heathen perish day by day," was sung, and the Rev. C. G. Moore concluded the meeting with prayer.



## Evening Meeting.

THEODORE HOWARD, Esq., *Chairman,*  
(*Home Director, and Chairman of London Council.*)

The Meeting was opened at 7 o'clock, with the hymn, "Lord, Thy ransomed Church is waking."

PASTOR JAMES STEPHENS, M.A.,  
(*Highgate Road Church.*)

read a portion of 1 Thessalonians i., commencing at the 5th verse, and made the following remarks:—

"NOT in Word only."—The preaching of the Word is the great work of the missionary; at the same time the preaching behoves to be backed by character in him who preaches. Is the preaching that of a man of God, in the SPIRIT, and in power from on High?

The missionary carries a Word which is glad news, but the reception of the glad news is sometimes the occasion of affliction, of a man's being separated from those nearest and dearest to him. It brings him into suffering perchance, but it introduces into his heart the joy of the HOLY GHOST.

What is wanted at home, as well as abroad, is a reception of the Word of God, such as shall make itself manifest and be unmistakeably telling as to our belonging to CHRIST and loving His ways. It is meant that there should sound out the Word from those who receive it. It is the earnest desire of the labourers in China that those who through

them receive the Word should also themselves pass it on.

"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God." It was not a case simply of throwing away idols, but a case of *turning to God*, and turning to Him to *serve Him* and "to wait for His Son from heaven." Hope reaches forward to that coming of CHRIST, not to make a man inactive; certainly not to make him dreamy; but to raise Him above the attractions and fascinations of the present world, and to animate him for strife, and to stimulate him in service. Because they looked for CHRIST, therefore they laboured for CHRIST. And, with us, love for the glorious appearing, and intelligent hope of the grace to be brought to us then, will increase unworldly devotedness, and strengthen desire to spend for CHRIST, and to pray with all our heart, "Thy work be spread abroad, and Thy kingdom come."

Prayer having been offered by Dr. T. Neatby,

MR. BROOMHALL made a brief statement, similar to

We cannot sufficiently acknowledge the goodness of God in raising up this band of workers, and in granting the measure of blessing which He has done to the Mission. We refer to these numbers, not at all in a spirit of vaunting, but in a spirit of deep gratitude to Him who has given His blessing, and without whose blessing these labourers can accomplish nothing. In view of the exceedingly great needs of China they are but few, and we need earnestly to desire, that, in connection with this and with every other mission, there may be a yet larger number thrust forth who shall carry to the dark and benighted people of China the

to that made in the afternoon meeting, and added:

message of the Cross. We ask your prayers, especially for the missionaries who are there, that their lives may be preserved and their health continued, and that they may have the desire of their heart in seeing men brought out of heathenism into the fold of the SAVIOUR. We have deep sympathy with the work of every mission, and would cherish warm loving desire for blessing upon them all. Will you especially pray that all our missionary brethren and sisters may be men and women more fully fitted for the MASTER'S use, and that the work of God in their hands may greatly prosper.

### THE CHAIRMAN.

"WHOSO offereth praise glorifieth Me: and to him that ordereth his conversation aright will I shew the salvation of God." It has been much in my thoughts that the first thing we have to do is to give thanks; and I have rejoiced to mark a note of thanksgiving running through our meetings so far. Then we are told distinctly that "in everything by prayer and supplication, with thanksgiving, we are to let our requests be made known unto God." I find, with all our brethren and sisters in the field, that the one thing they reiterate is, "Brethren, pray for us"; and I want that you and I should pray for them far more than we have done, that we should pray continually and intelligently. I would like to give you a few reasons and causes for thanksgiving and also for prayer.

In the first place, on this twenty-fifth anniversary of the China Inland Mission, let us thank God for the open door. I do not think that we understand fully what it means. I

fancy that a quarter of a century ago we should hardly have thought it possible that we could have gone through the length and breadth of China and preached the Gospel.

There is an open door there. They cannot treat the Gospel with greater scorn than it is treated at home, and they may welcome the Word of Life, precious good news to hungry, thirsty souls that have never heard of JESUS. Let us go in at that open door!

Then let us give thanks for those 480. Four hundred and eighty! Why it is not as many as we have missionaries in the London City Mission. We have just over 500 for one city in this Christian land, and we have not yet got in the China Inland Mission 500 missionaries of all nationalities for between 250 and 400 millions of perishing souls! And therefore, whilst we give thanks for those who are already in the field, let us pray earnestly that God may send out more labourers into the harvest, and let us pray that those who

are there may be kept "steadfast, unmoveable, always abounding in the work of the LORD, forasmuch as" they know that their "labour is not in vain in the LORD."

Let us pray then for those who have been called and chosen for the work,—not only chosen by the Council at home, but, I trust, chosen by the HOLY GHOST—pray that if they be not chosen by GOD they may be stopped from going? We give thanks to GOD for those who are going forth. We need to pray, also, for those who would go out, but who are hindered by one cause or another. GOD can remove all difficulties. If He says, "Go forward," He can open a way through the waste of waters, that His people may go over.

#### GRACE AND GUIDANCE NEEDED.

Let us not fail also to give thanks for the guidance and grace that have hitherto been granted to our dear brother, Mr. Taylor, and those connected with him. It is not an easy thing to lead nearly 500 missionaries. I am sure that it cannot be. And with the number the difficulties increase necessarily; but GOD's grace is sufficient. Will you pray that great grace and wisdom, and patience and discernment may be given, especially to Mr. Taylor and to the various Councils of the Mission—and when Mr. Taylor is not in China, to our dear brother Mr. Stevenson and those connected with him—for the guidance of the Mission out there. Will you pray very much and continually for them that no mistakes may be made?

Further, we have to give thanks for the fruit of the labours of GOD's servants: but here I feel hungry for more! I want that every dear missionary may be the means if it be

GOD's will of bringing a hundred souls to CHRIST this year. Pray that there may be a great outpouring of the SPIRIT of GOD, and that there may be nothing in the walk, or spirit, or conversation of any of our beloved missionary friends, or any connected with the Mission, that shall in any way hinder a blessing.

Again, let us give thanks for the supply of funds. You know that we do not make personal appeals. I cannot say that we do not ask, because I feel that if we bring the awful need of China before you, if we talk to you of 480 missionaries there, of course it means that they need support, and that you are GOD's stewards, and we trust that GOD will open your hearts and your hands to give. We do not make personal appeals, but you know the need, and "GOD loveth a cheerful giver." GOD can supply all the need of His servants there. But

#### WE HAVE A RESPONSIBILITY

too,—do not let us forget that. In one sense it *may* be a blessed thing—and it *is*—to throw all the responsibility on GOD; but GOD has put a great responsibility on *us*.

And then, the last thing and the greatest of all that we have to give thanks to GOD for, is this blessed Gospel message that has made our hearts glad—the message of the love of the FATHER, the message of the grace of the SON, the message of the gift of the HOLY GHOST. Oh, that we were more filled with the SPIRIT of GOD! That is what I want—that is what you want—that is what every missionary out in China wants—to be "filled with the SPIRIT." Then all things will be set right.

### J. W. STEVENSON.

YOU have heard a good deal about the number of missionaries, 480. We thank GOD for the 480, and we thank GOD for an open door in China. We have been praying, and you have been praying many years that GOD would open China, and now He has opened nearly every province. I would like to say that there are two provinces yet, KWANG-SI and HU-NAN, without any resident missionary. In HU-NAN our beloved brother Dorward, who has gone in to see the KING, laboured earnestly and devotedly; but, at present, we have no missionary looking forward to enter that province. One after another who has gone to the borders of HU-NAN has broken down in health and had to go elsewhere. We want

#### VOLUNTEERS FOR HU-NAN.

It is a very difficult province. But precious souls are there; and as GOD opened China years ago, so may He soon open HU-NAN and KWANG-SI!

With regard to the workers who have gone out to China, it has been my happy privilege to know them pretty intimately; and I should like to say that very few have gone there without getting very great spiritual blessing. Their Christian life has been wonderfully deepened, and they have blessed GOD for bringing them to China. It has done me good to read their letters, and to watch their great devotion and consecration to GOD. I can honestly say from pretty full knowledge that a more devoted, more consecrated band of men and women than these could scarcely be found anywhere. I would ask you to pray that GOD will make them yet more earnest, and send out a great many more such.

I have a letter here from which I should like to read a few lines. It was written by the late Mrs. Stanley Smith—one of her last letters. It is dated February 11th, and reached Shanghai four days after I left. She says:—

"Since I wrote to you last our hearts have been rejoiced to see the woman, Mrs. Wang, from SHAN-TUNG, of whom I wrote

to you, truly and thoroughly converted to GOD, as far as we can see. She told me four or five months ago of her having found peace to her soul, and, as I have watched her since then, she gives great evidence of being born of GOD. She reads very well, and is being taught wonderfully from the Word of GOD. Her husband has quite lately made up his mind to walk the same road as his wife, and as it was her first and highest aim to win her husband, her heart is now fully at peace. My woman in charge of the refuge has gone bravely through a time of great trial. She declared herself unwilling to bind her only daughter's feet, which made her friends, husband and all, to be against her. Yes, it means a great deal to be saved out and out in China, as well as at home.

"But, praise GOD, *He is able* to save the Chinese men and women wholly from sin."

We praise GOD for the devoted life of our sister, and for the inspiration of the example which she has left us.

#### WOMAN'S WORK.

With regard to the work amongst the women, there is a magnificent field in China. You probably have read an account by Miss Guinness of the work in KIANG-SI, along the Kwang-sin river, where there are about twenty lady missionaries at work [see *MAY CHINA'S MILLIONS*]. GOD has greatly honoured them. They have native pastors and native assistants helping them, and they are doing a splendid work.

I get letters continually from all parts of China crying out for labourers. They say, "Send help; send more workers." There is room for every kind of work, especially, just now, for medical missionaries and for business men. Of course, in such a large mission there are many needs. We have a great many business arrangements to make. GOD has prospered us so far, that now we are able to pass people on to the interior with great facility. Our Training Homes at Yang-chau and Gan-king have been of the greatest benefit and service. Young brethren and sisters have gone to these Homes, and in a few months have been able to get a fair hold of the language, while at the same time becoming familiar with Chinese lines of thought, and

obtaining an insight into our modes of work, so that when they proceed to their stations in the interior they are fairly initiated. Will you pray that God would bless these Homes more and more and those in charge of them. Mr. Wood will probably tell you in detail a little more about the Training Home in Gan-k'ing.

In speaking of our brethren and the kind of work that they are doing, I should like to explain this diagram [see map on cover] of the work of our brethren, Ririe and Vale. Kia-ting Fu is a large prefectural city in western SI-CH'UEN. The district covered by the itinerations which are marked is about one hundred miles from north to south, and the same from east to west. Mr. Ririe and Mr. Vale were two of "the hundred," and went out in the latter part of 1887. They went to the Training Home at Gan-k'ing, and proceeded to SI-CH'UEN in 1888, not quite three years ago. Our brother, Gray Owen, who was taken away quite recently—a most devoted young man—went down and helped our two brothers to settle in Kia-ting Fu. Since then they have spent most of their time there, or in the district around. The lines represent their journeys. They are most extensive, and they have made these journeys, not once or twice, but many times. They go out and spend a month itinerating amongst the villages and towns.

### GEORGE PARKER,

(of the China Inland Mission, Lan-chau, Kan-suh).

"THROUGH you sounded out the Word of the LORD." We have had the Scripture containing those words both this afternoon and this evening. They are true of those present. Through you sounded out the Word of the LORD in China. Our minds have been directed backward to-day twenty-five years, to the commencement of this work in China, when there were very few doors open. I should like to take your minds back sixteen years, for that is as far as my experience of China reaches.

Sixteen years ago, about this time, I landed in China. I had the privilege of being one of the number when Mr. Taylor was directed of the LORD to ask His people to help him in the going out of eighteen—two-and-two—into the nine interior Provinces, most of which are so open to-day. The LORD has indeed given us open doors.

We started north, west, and south in the autumn of 1876. It was my privilege to accompany Mr. George Easton to the KAN-SUH Province, in the north-west. It took us two months to get there, and I need not say that from that time our hearts, as well as our bodies, have been in that part of China.

#### THE FIRST FOOTING IN KAN-SUH.

That first journey we took to spy out the land. It took us six months to get there and back. We went again and again, and five years passed before we were settled in a hired house in the first station, Ts'in-chau, in the south-east of the Province. We made that first station our headquarters, still continuing the itinerations, but now systematically, for at first we only wanted a starting point from which to evangelize the Province, and regretted the interruptions caused by visits to Hankow while that formed our base. During ten years from that time until I came home, I was itinerating in that Province.

What has been the outcome of those journeys, occupying a month, two months, or three months at a time, with daily stages of ten or twenty miles? What results are there to be seen? There are seventy-seven counties in KAN-SUH, which I visited, as well as twenty in SHEN-SI, west of Si-gan, and about twenty in the Province of SIN-KIANG from Hami to Kulja—in all nearly one hundred and twenty. I traversed every street of the walled towns, and offered Gospels and tracts at every shop door, and sold at most of them, and to groups of people in the street I spoke on

Mr. Ririe writes, on March 22nd:—

"I enclose a sketch of our district. There are some hundred and fifty market, mining, and manufacturing towns marked. There are over three hundred in all, and we had hoped to go to most of them this winter, but circumstances have hitherto prevented. I hope to start on Monday, the 24th, eastward. Meanwhile we trust God is blessing the seed already sown in these one hundred and fifty towns. I hope the day is not far distant when Tsi-chau and Ya-chau will be occupied by the C.I.M. We are still looking to the LORD to give us some helpers for the Valley of the Min."

Similar work is being done by our brothers Mills, Shearer, and Slimmon, up in HO-NAN, and by our brothers Redfern and Bland on the Si-gan plain, in SHEN-SI, and by others in other parts. These brethren are spending most of their time in going from village to village, and town to town, telling out the tidings of salvation. The places they visit are utterly destitute of the Gospel, and the people have never even heard of JESUS CHRIST before. Can you imagine any work more blessed, or more like that of our blessed LORD, who went about doing good? God bless these servants, and may He send out a great many more! Pray for them, and that the HOLY GHOST will be poured out upon that land, that multitudes may be saved.

the contents, trying to impart a general knowledge of who JESUS is, and of the fact that there is but one GOD.

But is there any definite spiritual result? In that first city where we were established, Ts'in-chau, is a native Christian church. There you would find, I suppose, quite fifty gathered in fellowship and remembering their LORD's death. They love the LORD just as much as you, although, perhaps, they do not know as much.

But that is not all. In going on those journeys we had an object in view. We were only pioneers, and hoped that the LORD would eventually send others, and allow us to effect settlements in all parts of the Province. So I always made for an important city which might ultimately be occupied as a mission station. As a result of that, you will find that at the five principal cities of that Province we have mission stations, and there the work is carried on, and souls are being saved. Although there are no statistics to show, the work has been begun, and over all the Province there are souls enquiring, and desiring instruction. They have heard the Word, and heard it for the first time with delight; and, no doubt, in days to come, when they can be visited and instructed, there will be a reaping time.

#### A DIVERSIFIED POPULATION.

The Chinese are not the only people to whom we minister the Gospel. I had the privilege of selling the Scriptures to the Mongols in the north, to the Tibetans in the west, and to the Turks in the north-west, of the Province. There are also Mahometans, people of a mixed Turkish and Chinese descent. And so, you see, even in this one corner, the field is large and diversified—five races, four languages, and three religions!

The seventy-seven counties mentioned are included in fourteen prefectures, and these again in seven circuits. Five of the circuits have mission stations in them, and the two that remain unoccupied can be easily reached. Thus the difficult work of planting the Gospel there, two thousand miles from the sea coast, in far-away KAN-SUH, has been accomplished in these sixteen years; and the work of the future is that of systematic visiting and teaching, and not merely proclaiming the message in its initiatory stage.

I would ask you to seek for the LORD's blessing on those that represent Him and you in such out-of-the-way parts.

## DAVID B. THOMPSON,

(of the China Inland Mission, Kiu-chau, Cheh-kiang).

THE last six years of my time in China, I have been living in a city called Kiu-chau in CHEH-KIANG. It is the most westerly Fu city of that province, famed for its many dialects. It has been a blessing to me and to my soul to live there, and I have never regretted going to China. I only hope that the largest half of my life is before me to spend there.

Praise God, I have been enabled to baptise sixty-two Chinese since I went there, and they are nearly all in the church-to-day. They were not baptised in a week, a month, or even in six months. They were kept for a year, eighteen months, and, in some cases, two or three years. We have been privileged to have some very good workers labouring with us, and have four different stations connected with our work in Kiu-chau. The dear, lamented, and holy Miss Fanny Boyd lived with us, Miss Byron also and Miss Littler in the outstations. These are brave women, who visited places where no other woman had ever gone; and there are, I think, on record over one hundred places which dear Miss Boyd visited around Kiu-chau. We have a city there of sixty thousand people, with a thousand villages, at least, in the surrounding district. Four cities are governed by the one Fu that I lived in. I visited the whole of them, and to-day three of these cities are occupied and several of the towns.

## FRUITS OF THE WORK.

We have in the church to-day 70—37 men and 33 women. The 62 I mentioned as being baptised does not include 8 in Kiang-si and 1 in Shanghai. There are still about forty candidates for baptism, and some children. In the six years, with the help of some co-laborers, I have sold 26,202 books, 672 Testaments, and about eleven Bibles around the district of Kiu-chau.

The work is very prosperous. I have been writing to Shanghai over and over again asking Mr. Stevenson to send us help, and the reply invariably is, "Yes, my dear brother, I will pray for you; but I have not anybody to send." "The labourers are few," indeed. We should require seven thousand missionaries in China to have even one to an average of forty or fifty thousand persons.

One Friday night when I was preaching in our little street chapel, speaking about the LORD JESUS as being a friend, I said that this Friend was better than the friends we have at home or they have in China. If having lent them a dollar you seek it back, they become your enemies.

"I'VE FOUND A FRIEND."

About six months afterwards, I was catechising in the chapel some who wished to be baptised, and a young man was among them who had been to the meetings and bought a Bible and a hymn-book. We knew him quite well, but not of any special circumstances in his case. I said to him, "Well, my brother, what have you got to say? How long is it since you began to love the LORD? Get up and tell us." He stood up and said, "It was on a Friday night, I was in the street chapel. I heard you speaking about JESUS being a Friend that would stick closer than a brother. Now, I wanted such a Friend; and when you told us that He was not like those friends that, when you have lent them a dollar, turn your enemies if you ask it back, I just went home, blew the light out, so as not to let anybody see me, and I asked the LORD JESUS to be my Friend. And He is my friend. I love Him; and that hymn, 'JESUS loves me, this I know,' is what I like." Then he added, "I want you to pray for me, because I have been put out of my situation." That is a frequent result to those who trust in CHRIST and become Christians, and connected with

us. But he got a little place of his own, and is getting on very well, shuts up his shop on Sundays, and comes to the worship.

I urge all my men in connection with the chapel to go out with me on Sunday to preach; thus we have our "volunteer evangelistic band." We carry a banner, and hymns on a large sheet, and we sing the hymns quietly in the back lanes, so that lots of people hear. We explain the meaning of our banner, which is formed of black, red, and white strips of cloth [embodying the idea of "the wordless book," familiar to many at home], with Chinese characters on it, and invite them to come to the service, and to come to the LORD JESUS. This young man I have mentioned was interested about his wife—quite a young girl—about eighteen. We got her to come and live at our house, and to-day, through the influence and life of the native helpers, she has become a Christian, has been baptised, and is living a consistent life.

## A FOOL FOR CHRIST'S SAKE.

Another man became interested in the Gospel and was converted. The people came from far and near and would go into his little shop, and when asked what they wanted would reply, "We have come to see 'the lunatic' who has taken from the foreigners the 'pill' which operates every seventh day." "Well," he would say, "I am he." "But you do not look like a lunatic. How is it that the men in this particular place call you a lunatic?" "Well, it is just this—because I have left off worshipping idols and going to the temple. I will tell you about the LORD JESUS that lives in heaven,"—and he would preach to them. Then they would say, "Certainly he is a lunatic. He does not go to the temple, he does not worship P'oo-sah [idols]; and he certainly will soon die." That dear brother has not lived his life for nothing. He has been a witness in that town. He shuts up his shop on Sundays. His wife is now a baptised Christian. The oldest girl was a Christian, but died. His little boy of thirteen, I think, has also been baptised. Is not that worth going to China for? Is it not worth while to go to China and live ten or twelve or fifteen or thirty years to get one soul converted?

Do you not think that you ought to pray more for us missionaries in China who may be months without seeing a foreign face, except, perhaps, one's wife?

## OPIUM-SMOKING AND INFANTICIDE.

I would like to tell you something about just one woman, illustrating the curse of opium, for her husband was an opium-smoker. She came to be a servant to some people about our house. She heard the Gospel and, after she had been converted and baptised, said to my wife once or twice, "Oh, I do not think that God can forgive me." "Why not?" "Well, you know what I told you; my heart sometimes tells me that I cannot get to heaven." What do you think it was that troubled her? She had destroyed six of her children—murdered them, boys and girls. Why was it? Because of the suffering that she had undergone, and she did not want them to endure the same. And sometimes she feels that God cannot forgive her. But we encouraged her by telling her that God forgives the past and blots out sin for ever. [Other interesting histories narrated by Mr. Thompson we are compelled to omit.]

I do beg you, dear friends, to remember us in prayer; and to remember the Chinese Christians in prayer. Very, very few pray for them but ourselves. Will you do so? and God will richly bless your souls, and so not only will our Chinese Christians be blessed, but they will go out and be blessings to others.

## C. F. HOGG,

*(of the China Inland Mission, Chau-kia-keo, Ho-nan).*

AFTER almost a seven years' absence, I am very pleased to be here to tell you something about China. Our work in China is dealing with individuals. We have, broadly, two experiences. The larger proportion of our experiences in China are Noah-like experiences—faithfulness to CHRIST in the delivery of His message, without any encouragement from our hearers in response. But this experience is by no means the only one. We rejoice that the Word of God has come to the Chinese in power and in the HOLY GHOST, and that men and women convicted of sin have accepted CHRIST as their Saviour. Oh, that is a grand encouragement, is it not? What, think you, can stir our hearts more deeply than to see the eyes of a man or a woman opening to the fact that there is a God—that God loves them, and that God has made provision for their sin?

In order to illustrate these two experiences from different parts of this land, let me carry you in thought to the streets of a great city, Si-gan, in SHEN-SI. From Peking southward to the banks of the Yang-tse, and from Yang-chau in the east to Chen-tu in the west, nowhere in that northern part of China is there another city of like importance.

## THE NOAH-LIKE EXPERIENCE.

Taking a room in an inn there, I went day after day on the streets with my message. I have sat down in a shop-door, and had a little talk casually upon every-day subjects with the master of the house. But I have been a listener as well, and have heard a man behind me speaking to his neighbour after some such fashion as this: "Oh, here is a foreigner"—(and let me just say here that we do not wear the Chinese dress to disguise ourselves; there could not be a greater mistake; we simply do it for our own convenience to minimise curiosity; and an excellent plan I have found it to be)—"Here is a foreigner. He wears our clothes, and has come here to speak about a JESUS, and about a way by which men believing on JESUS might have their sins taken away." Not expecting to find such clear light from heathen lips I was surprised. But so it was; and such continued to be my experience all the time that I was in Si-gan. My predecessor in the work there had evangelised the city so thoroughly, that numbers of

the people are acquainted with the outlines of the Gospel; but, up to this day, I cannot report one soul as known to be saved there. There we had the Noah-like experience.

Go with me in thought now to a place in HO-NAN, where I have spent a year, Chau-kia-keo. Thanks be to God, men and women there have proved obedient to the Gospel. I can describe failure to you in a moment, but it would take days to describe success. A man can refuse the Gospel in an instant, but it takes weeks and months and years to begin in grace and grow in grace. It would take long to tell of a ray of light entering a dark heart, of a man leaving the little chapel to return three days hence, or a week hence, or to be met a month hence by a brother travelling in the country; of one taking a Bible or a tract with him to read it and to interpret it—aye, and to misinterpret it—in his home. There are men of whom we could not tell you—they could not tell you themselves—the moment they grasped the truth. We could tell you when they first heard it, and we could tell you their latest experiences; but what a wonderful history of grace lies between. Thank God for

## THE PAUL-LIKE EXPERIENCE

of this other side—the enjoyment of seeing the power of the Gospel exercised upon the hearts of men.

I would just say a few words in conclusion. There are those of you here who have sought the service of CHRIST in foreign lands, and you have wondered whether the LORD would lead your steps to China. If I could say one word to carry you forth to China that word would never be said. But if any words of mine could impress upon you the glory of serving CHRIST in that or any other land, would not those words be uttered? Would I not seek to impress upon you that there is only one life for the Christian, and that the life altogether and only in the hand of the MASTER, to know and do His will? Let us not be satisfied with this word "can." It is so often a snare to us in these days. The "cans" were settled long ago. God *can* do everything; but God *will* not do everything. We need to pray to God and to be much with God, not to find out His power for us, but to find out His "good, and acceptable, and perfect will" for us. "All power is given unto Me in heaven and in earth."

## J. E. CARDWELL,

*(of the China Inland Mission, Shanghai)*

WE began this afternoon with a note of praise, and I think we ought to end the meetings in the same way. Twenty-five years is not a short time, and when we look around us and see the many mercies and blessings which have followed us all these years, we must say again, "We will bless the LORD." When I look at this mission, I am glad the foundation-stones were laid in prayer. This I take to be the vitality of the mission; and where there is vitality there must be growth, and where there is growth there will be development. Thus when we come to look to the bottom of these things, we are not so much surprised that the mission should have grown from a little one to a great one. We thank the LORD for all that He has done for us, and we take courage for the future.

The question has been asked, "Have the educated class believed in the Gospel?" In the Apostle's day it was said, "Not many wise men, not many mighty, not many noble," and so it is to-day in China. "To the poor the Gospel is preached." Then the remark is made, "Those who have been brought under the influence of the Gospel and

have accepted it, are very poor, very ignorant and superstitious." From the facts of their case, the Gospel is the only thing to meet their need. The rich man does not want it; he has enough! He knows that if he accepted the Gospel he would have to part with his riches, his land, and in all probability be turned out of his house. The poor man has nothing to lose. There is nothing in his surroundings that could make him wish to cling to the earth, and the Gospel comes to him as a blessed thing, a thing which he can take hold of, and which will give him the happiness and the blessing he needs.

Again, the question is asked, "Are there many native helpers, many native workers, from the churches?" I sometimes feel the churches in England are to blame for the fact that we have not more native helpers, and I would ask you constantly, from this day forth, to plead with God that He would pour out His Spirit upon the native church in China, that out of her may come many native evangelists, of whom we so much stand in need, and that they may be men who will be prepared to go north, south, east and



west, and speak to their own countrymen of those things which they themselves have tasted, felt and handled, of the good Word of Life.

Now, as regards the need, our brethren have told you something. They could not tell you in the short time at their disposal of the vast need of more labourers in China. "How shall they hear without a preacher?" There are thousands and thousands of villages in China where the word of GOD has not been preached. "How shall they preach except they be sent?"

Mr. Hogg reminded us of our LORD's words: "Go ye into all the world and preach the Gospel?" Many have gone. What has led them to go forth? Has it simply been duty? If they have gone as a matter of duty, then we may know the cause of failure. But if it is a matter of love, the love of CHRIST constraining them, then they are prepared not only to go, but to stay and endure and work, and not faint, knowing that they shall reap if they faint not.

But I think, in the absence of that commission to go into the world and preach the Gospel, there are some words in the first epistle of John which, if they were to look at

them more intently, and ponder over them, would send more men and women into the foreign field. I refer to where the Apostle says: "He that hath the SON, hath life; and he that hath not the SON of GOD, hath not life." This divides the world into two parts. Have you ever considered it? One part only has life, and that life is eternal life; the other part has no life.

Further on the Apostle writes: "And we know that we are of GOD, and the whole world lieth in wickedness." Do we know that we are of GOD? What does that tell us? That we have our sins forgiven; that we have eternal life. And the whole world lieth in wickedness, and has *not* this eternal life. Is not this enough to urge us to go forth and preach that Gospel which tells the only salvation for men and women who are sinners?

I trust, therefore, that our friends to-day will think of these things, treasure them up in their hearts, and at the throne of grace bring each of our missionaries day by day before the LORD, and ask that He will sustain them, that He will bless them, and, above all, that He will pour our His SPIRIT upon the native Church. Then shall we see greater things than we have seen yet.

## F. MARCUS WOOD,

(from *Gan-k'ing Training Home of the China Inland Mission*).

IN the few minutes I have I would like to say one or two things about the work in China, especially in connection with the Gan-k'ing Training Home, where I have been during the last two years of my stay in China, helping the brethren who came out from England and other parts of the world to get at least a fundamental knowledge of Chinese. I do not mean to say that in eight, or nine, or even twelve months a man can speak Chinese like a native. Dr. Griffith John has been over thirty years in the country, and has not finished studying yet. Some of us have been seven or eight years, and my own feeling is that we have only just begun.

It has been my privilege, and I admit it was a privilege, to give a brotherly hand to those arriving and a welcome to a home away from home. A home means a good deal to an Englishman. Some of you who are parents have missed your sons; allow me to tell you that as long as I was there it was my deep joy to give them a grip of the hand on the China shore, and welcome them to a place where I knew that, for a time, they would be cared for in many ways which I cannot say to tell you about now.

### THE MISSIONARY'S EARLY TRIALS.

When the men begin to learn Chinese, it is perhaps one of the hardest periods in the whole of a missionary's career. There is a tremendous—what shall I call it?—I was almost going to say a tremendous drop from how he felt before leaving England. He has got over the exciting part, has arrived in China, having left all the surroundings which were so helpful; and now he is practically alone in many senses of the word. It is not an easy matter to be studying Chinese from morning to night; and I know from my own experience, and from that of more than seventy men who have been through the Training Home during the two years I was there, that, after three months, we felt almost like giving it up.

I tell you these things because they are real—you do not know *how* real. I speak of them in order that you may pray for those who go to China. The devil is there in all his power. China is a land where Satan's seat is, and there are millions of people in his power. He has held that nation for thousands of years, and do you think that he will be willing to let it go without a struggle? It is not to be expected. If we are to be men of GOD at all, we must set our faces steadfastly, like the LORD JESUS CHRIST Himself; go forward, and never, by GOD's grace helping us, go

back a single step. Surely it is something to be permitted to help a man during these first few and trying months.

Not only do the men learn the Chinese language there, but they learn a great deal more. They have an opportunity of learning from us who have been longer in the country something of the modes, manners and customs of the people; also the difficulties connected with missionary work. This oftentimes saves our directors much trouble; for when men go to China first they have a great many notions of their own, and a great many of these have to be thrown overboard. They have to learn, almost from the very beginning, how to work for GOD. They are in a different country, have a different language to speak, a different people to listen to them; and I might put it this way—they have to unlearn a great deal before they can be useful missionaries.

### THE NEED OF POWER FROM ON HIGH.

There is also another matter which I must not overlook, and that is the spiritual help gained. With such men brought together, we have real times of blessing in studying the Word of GOD. And in the early morning before breakfast, the brethren spend perhaps one or two hours in this way before beginning Chinese for the day. This is a thing that we need to keep in the front. For if any man in the world needs to live near to GOD, it is the missionary. Unless this is so, what use are we? A missionary without the power of the HOLY GHOST is as dead as any locomotive without steam. If, therefore, we want to see success in China, let us pray that the HOLY SPIRIT may fill every worker.

Then when a man goes from the Training Home what happens? He goes to work in his district. You ask, "How can a Methodist get along with a Baptist?" A district is provided for each, where he may work upon the lines which he believes to be the most Scriptural; thus we divide the work. In part of SI-CH'UEN, we have what is called the Church of England section. In YUN-NAN, those who are mostly known as Wesleyans or Methodists. In the north of GAN-HWUY, we are now starting a new sphere for the Presbyterians. So that the Church government, which is after all the least important, does not clash. Although we are an interdenominational mission, embracing all denominations, yet in China as a rule, as far as my experience goes, the natives know nothing whatever about these things. We keep them out of their knowledge

entirely, and we wish to sink them as much as possible.

Do not forget to pray for those in Gan-k'ing, and the sisters in the Yang-chau Home also; for they need your prayers as much as ever they will need them. It is not an easy thing to be always coming into contact with sin and not to become defiled. It is only the grace of God that can keep any one pure in this world. China is full of sin, and these dear friends feel, as I have felt, that nothing short of Divine power can enable one to live a holy life amongst these people. Satan would like us to get accustomed to idolatry, and to think that, after all, it is only the Chinaman's way of worshipping his God, while we have

our way of worshipping ours. These are some of the trials we are subject to.

Much more might be said, but I simply close with these words from the Epistle of Jude, twenty-third verse: "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling"—in the midst of China, in the midst of the devil's kingdom, to keep us from stumbling,—“and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our SAVIOUR, be glory and majesty, dominion and power, both now and for ever. Amen.”

## H. GRATTAN GUINNESS, D.D.

(of the East London Training Institute).

THIS passage is on my heart in connection with this mission, this—what shall I say?—this mission, weak in human resources, yet the largest mission in the largest mission-field in the world. You remember the words in the 114th Psalm: "What ailed thee, O thou sea, that thou fellest, thou Jordan that thou wast driven back?" And how is that question answered? "Tremble thou earth at the presence of the LORD, at the presence of the God of Jacob." John Wesley said, "The best of all is, God is with us." He, before whom the earth itself trembles, is working in and with us. Let that be our confidence and our song, "God is with us."

Let me add to these observations another. Let me remind you that the position in which we stand with reference to the evangelisation of the world is, in a word, that CHRIST has redeemed the world and returned to heaven, leaving us to evangelise it; that having accomplished the work of reconciliation—for "God was in CHRIST reconciling the world to Himself"—He has committed to us the word of reconciliation, so that we are trustees of the Gospel for the world to whom it belongs; and, therefore, we unto us if we do not convey the Gospel to the world. We are debtors, owing the Gospel to a redeemed world. The world is redeemed and does not know it. We possess the knowledge and are bound to communicate it. China contains one-third of the world that has been redeemed, and does not know of its redemption. And how long it has been without that knowledge!

I was reading to-day a book relating to Chinese history, and met an observation which struck me very much. The writer, a deep student, who has spent years in studying the history and religions of India and China, said that while the past of India is uncertain, its history being largely mixed with mythology, the immense past of China is clear. The sunlight of historic evidence illuminates it. We may know what the history of that wonderful people has been for all these ages with as much clearness and certainty as we know our own. It is an old history, stretching far into the past, of a populous mighty country, which has been for long ages in the darkness of heathenism.

Now one thought about the vastness of the sphere in China. Put down the missionary in some little island in the South Seas, and in a few years the whole population of that island may be evangelised. The missionary has

great influence there, for he is so superior to the people, and can reach with ease the entire sphere. On the other hand, a large mission is comparatively small and unimportant in such a field as China. Its success is consequently slower, but the ultimate result is incomparable. When China begins to move towards God it will be like the moving of a sea; and the China Inland Mission is doing a blessed part to bring about that result.

Only a few months ago I stood in one of the streets of San Francisco, and preached for the first time to a Chinese audience. It was in the Chinese quarter on a Sunday afternoon. The street was packed with Chinese. I had a first-rate interpreter, who had spent years in the Cantonese part of China, where the dialect that the Chinese in California speak is used. And as I stood there among those Chinese crowding the street, and crowding the steps, and crowding the doors, and crowding the windows, and looked upon their faces and met their eyes, and marked their attention and their earnestness, heathen as they were for the most part, I felt that they were a people worth evangelising.

A night or two after, I addressed a large meeting of Chinese in a mission church. I never saw greater attention. To every appeal there was a response. At the close of that meeting, I asked those Chinese who had received Christ to raise their hand. There were Christians mixed with them, though they were mostly heathen. Quite a large number of hands went up. It was a glorious sight. And then I asked those of them who that night were willing to receive this blessed SAVIOUR for the first time to raise their hands, and some hands went up. At the close of that meeting, one of the speakers told the Chinese that I would be glad to shake hands with any who were genuine Christians. About fifty or sixty came forward crowding to the platform, and I shall never forget the grasp of the hands. I think that I feel it now. Nor shall I forget the beaming faces and the loving words from those believers in the LORD JESUS CHRIST.

Let us thank God for the China Inland Mission. Let us pray for it. Let us help it all we can. Let us give ourselves, and give our own, the best we have to missionary service, and bless God for the privilege of doing so; and have fellowship thus with JESUS CHRIST in the salvation of the world.

The hour being now late, the meeting was brought to a close with prayer by the Chairman.

## ARRIVALS IN ENGLAND.

Mr. and Mrs. Stewart McKee, Mrs. R. Gray Owen, and the infant son of Mr. Stanley Smith, on June 7th, by French mail, via Marseilles.—Mr. Stanley Smith has delayed his coming in order to take Mr. Frost for a visit to KIANG-SI.

# CHINA'S MILLIONS.

## Thoughts on the Song of Solomon.

By J. HUDSON TAYLOR.

(Continued from page 71.)

**W**E HAVE found the bride making a glad discovery of a KING—her KING—and not a cross, as she expected ; this is the firstfruit of her consecration.

"We will be glad and rejoice in Thee,

We will make mention of Thy love more than of wine :

Rightly do they love Thee."

Another discovery not less important awaits her. She has seen the face of the KING, and as the rising sun reveals that which was hidden in the darkness, so His light has revealed her blackness to her. "Ah," she cries, "I am black";—"But comely," interjects the Bridegroom, with inimitable grace and tenderness. "Nay, 'black as the tents of Kedar,'" she continues. "Yet to Me," He responds, "thou art 'comely as the curtains of Solomon!'" Nothing humbles the soul like sacred and intimate communion with the LORD; yet there is a sweet joy in feeling that *He* knows *all*, and, notwithstanding, loves us still. Things once called "little negligences" are seen with new eyes in "the secret of His presence." There we see the mistake, the sin, of not keeping our own vineyard. This the bride confesses—

"Look not upon me, because I am swarthy,  
Because the sun hath scorched me.  
My mother's sons were incensed against me,  
They made me keeper of the vineyards ;  
But mine own vineyard have I not kept."

Our attention is here drawn to a danger which is pre-eminently one of this day : the intense activity of our times may lead to zeal in service, *to the neglect of personal communion* ; but such neglect will not only lessen the value of the service, but tend to incapacitate us for the highest service. If we are watchful over the souls of others, and neglect our own—if we are seeking to remove moles from our brother's eye unmindful of the beam in our own, we shall often be disappointed with our powerlessness to help our brethren, while our MASTER will not be less disappointed in us. Let us never forget that what we are is more important than what we do, and that all fruit borne when not abiding in CHRIST must be fruit of the flesh, and not of the SPIRIT.

We now come to a very sweet evidence of the reality of the heart union of the bride with her LORD. She is one with the GOOD SHEPHERD : her heart at once goes instinctively forth to the feeding of the flock ; but she would tread in the footsteps of Him whom her soul loveth, and would neither labour alone, nor in other companionship than His own—

"Tell me, O Thou whom my soul loveth,  
Where Thou feedest Thy flock, where Thou makest it to rest at noon :  
For why should I be as one that is veiled  
Beside the flocks of Thy companions ?"

She will not mistake the society of His servants for that of their MASTER.

AUGUST—SEPTEMBER, 1891.

"If thou know not, O thou fairest among women,  
Go thy way forth by the footsteps of the flock,  
And feed thy kids beside the shepherds' tents."

These are the words of the daughters of Jerusalem, and give a correct reply to her questionings. Let her show her love to her LORD by feeding His sheep, by caring for His lambs (see John xxi. 15-17), and she need not fear to miss His presence. While sharing with other under-shepherds in caring for His flock she will find the CHIEF SHEPHERD at her side, and enjoy the tokens of His approval. It will be service *with* JESUS as well as *for* JESUS.

But far sweeter than the reply of the daughters of Jerusalem is the voice of the Bridegroom, who now speaks Himself. It is the living fruit of her heart-oneness with Him that makes His love break forth in the joyful utterances of verses 9-11. For it is not only true that our love for our LORD will show itself in feeding His sheep, but that He who when on earth said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," has His own heart-love stirred, and not infrequently specially reveals Himself to those who are ministering for Him.

The commendation of the bride in verse 9 is one of striking appropriateness and beauty—

"I have compared thee, O my love,  
To a company of horses in Pharaoh's chariots."

It will be remembered that horses originally came out of Egypt, and that the pure breed still found in Arabia was during Solomon's reign brought by his merchants for all the kings of the East. Those selected for Pharaoh's own chariot would not only be of the purest blood and perfect in proportion and symmetry, but also perfect in training, docile and obedient; they would know no will but that of the charioteer, and the only object of their being would be to carry forward the king's chariot whithersoever he would go. So should it be with the Church of CHRIST; one body with many members, indwelt and guided by one SPIRIT; holding the Head, and knowing no will but His, her rapid and harmonious movement should promote His kingdom throughout the world.

Many years ago a beloved friend of mine, returning from the East by the overland route, made the journey from Suez to Cairo in the cumbrous diligence then in use. The passengers on landing took their places, a dozen or more wild young horses were harnessed with ropes to the vehicle, the driver took his seat and cracked his whip, and the horses dashed off, some to the right, some to the left, and others forward, causing the coach to start with a bound, and as suddenly to stop, with the effect of first throwing those sitting in the first seat into the laps of those sitting behind, and then of reversing the operation. With the aid of sufficient Arabs running on each side to keep these wild animals progressing in the right direction, the passengers were jerked and jolted, bruised and shaken, until, on reaching their destination, they were too wearied and sore to take the rest they so much needed.

Is not the Church of God to-day more like these untrained steeds than a company of horses in Pharaoh's chariot? And while self-will and disunion are apparent in the Church, can we wonder that the world still lieth in the wicked one, and the great heathen nations are barely touched?

Changing His simile, the Bridegroom continues—

"Thy cheeks are comely with plaits of hair,  
Thy neck with strings of jewels.  
We will make thee plaits of gold  
With studs of silver."

The bride is not only beautiful and useful to her LORD, she is also adorned, and it is His delight to add to her adornments. Nor are His gifts perishable flowers, or trinkets destitute of intrinsic value: the finest of the gold, the purest of the silver, and the most precious and lasting of the jewels are the gifts of the Royal Bridegroom to His spouse; and these, plaited amongst her own hair, increase His pleasure who has bestowed them.

In verses 12-14 the bride responds—

"While the King sat at His table,  
My spikenard sent forth its fragrance."

It is in His presence and through His grace that whatever there is of fragrance or beauty found in us comes forth. Of Him as its source, through Him as its instrument, and to Him as its end is all that is gracious and divine. But *HE HIMSELF* is better far than all that His grace works in us,

"My beloved is unto me as a bundle of myrrh,  
That lieth betwixt my breasts.  
My beloved is unto me as a cluster of henna-flowers  
In the vineyards of Engedi."

Well is it when our eyes are filled with His beauty and our hearts are occupied with Him. In the measure in which this is true of us we shall recognise the correlative truth that His great heart is occupied with us. Note the response of the Bridegroom—

"Behold, thou art fair, My love; behold, thou art fair;  
Thine eyes are as doves."

How can the Bridegroom truthfully use such words of one who recognises herself as

"Black as the tents of Kedar"?

Still more strong are the Bridegroom's words in chap. iv. 7—

"Thou art all fair, My love;  
And there is no spot in thee."

We shall find the solution of this difficulty in 2 Cor. iii. Moses in contemplation of the Divine glory became so transformed that the Israelites were not able to look on the glory of His countenance. "We all, with unveiled face [beholding and] reflecting as a mirror the glory of the LORD, are transformed into the same image from glory to glory [caught from His glory transforming us to glory] even as from the LORD the SPIRIT." Every mirror has two surfaces; the one is dull and unreflecting, and is all spots, but when the reflecting surface is turned fully towards us we see no spot, we see our own image. So while the bride is delighting in the beauty of the Bridegroom He beholds His own image in her; there is no spot in that, it is all fair. May we ever present this reflection to His gaze, and to the world in which we live for the very purpose of reflecting Him.

Note again His words:

"Thine eyes are as doves," or "Thou hast doves' eyes."

The eagle or the hawk is a beautiful bird and has beautiful eyes, quick and penetrating, but the Bridegroom desires not eagles' eyes in His bride. The tender eyes of the innocent dove are those which He admires. It was as a dove that the HOLY SPIRIT came upon Him at His baptism, and the dove-like character is that which He seeks for in each of His people.

The reason why David was not permitted to build the Temple was a very significant one: his life was far from perfect and his mistakes and sins have been faithfully recorded by the HOLY SPIRIT. They brought upon him God's chastenings, yet it was not any of these that disqualified him from building the Temple, but rather his warlike spirit; and this though many of his battles, if not all, were for the establishment of God's Kingdom, and the fulfilment of His promises to Abraham, Isaac, and Jacob. The PRINCE OF PEACE alone could build the Temple. If we would be soul-winners and build up the Church, which is His Temple, let us note this: not by discussion nor by argument, but by lifting up CHRIST shall we draw men unto Him.

We now come to the reply of the bride; He has called her fair: wisely and well does she reply—

"Behold Thou art fair, my Beloved, yea, pleasant:  
Also our couch is green.  
The beams of our house are cedars,

And our rafters are firs.  
I am (but) a rose of Sharon,  
A lily of the valleys."

The last words are often quoted as though they were the utterance of the Bridegroom, but we believe erroneously. The bride says in effect, Thou callest me fair and pleasant, the fairness and pleasantness are Thine; I am but a wild flower, a scentless rose of Sharon (probably the autumn crocus), or a lily of the valley.

To this the Bridegroom responds: "Be it so; but if a wild flower, yet

"As a lily among thorns,  
So is My love among the daughters."

Again the bride replies:

"As the apple tree (the citron) among the trees of the wood,  
So is My Beloved among the sons.  
I sat down under His shadow with great delight,  
And His fruit was sweet to my taste."

The citron is a beautiful evergreen, affording delightful shade as well as refreshing fruit. A humble wild flower herself, she recognises her Bridegroom as a noble tree, alike ornamental and fruitful. Shade from the burning sun, refreshment and rest she finds in Him. What a contrast her present position and feelings to those with which this section commenced! He knew full well the cause of all her fears; her distrust sprang from her ignorance of Himself, so He took her aside, and in the sweet intimacies of mutual love her fears and distrust have vanished, like the mists of the morning before the rising sun.



But now that she has learned to know Him, she has a further experience of His love. He is not ashamed to acknowledge her publicly.

"He brought me to the banqueting house,  
And His banner over me was love."

The house of wine is now as appropriate as the King's chambers were. Fearlessly and without shame she can sit at His side, His acknowledged spouse, the bride of His choice. Overwhelmed with His love she exclaims—

"Stay ye me with raisins, comfort me with apples:  
For I am sick of love,  
His left hand is under my head,  
And His right hand doth embrace me."

Now she finds the blessedness of being possessed. No longer her own, heart-rest is alike her right and her enjoyment, and so the Bridegroom would have it.

"I adjure you, O daughters of Jerusalem,  
By the roes, and by the hinds of the field,  
That ye stir not up nor awaken love,  
Until it please."

It is never by His will that our communion is broken.

"You may always be abiding, if you will, at Jesus' side;  
In the secret of His presence you may every moment hide."

There is no change in His love; He is the same yesterday, to-day, and for ever. To us He says, "I will never leave thee, never fail thee, nor forsake thee," and His earnest exhortation and command is, "Abide in Me, and I in you."

## The Riots along the Valley of the Yang-tsi.

PART OF A LETTER FROM J. HUDSON TAYLOR.

I HAVE no doubt that telegrams are being sent home of an alarming character. There is some cause for alarm, and it is rather increased than diminished by the exciting articles that are appearing in the papers. Riots, certainly organised, have taken place, as you will have heard, in a number of localities near the Yang-tsi-kiang, against the Roman Catholics. Care has been taken not to sacrifice life, but to destroy property. Many attribute these riots to the Ko-lao-hwuy, and say that the object of that secret society is to involve China in war with foreign powers, with a view to overthrowing the present dynasty. Others, again, question this, and put it all down to the disbanding of the Chinese army. The disbanded men have nothing to do, and recently their pensions have been taken away. If a war can be got up, they will all find employment again, which is supposed to be what they want.

In our own stations we have hitherto been kept in peace: whether this will continue or not, of course I cannot say. A terrible event took place at Wu-süeh, where a Wesleyan missionary (of Mr. Champness's "Joyful News' Mission") and a Custom officer were murdered. The true facts of the case may never be known. It is highly probable that the intention of those who started the riot was to direct it against the Romanists, but that the people got excited by the statement that children were to be cut up and made into medicine by the foreigners. They attacked the first foreigners they met with, destroying the only foreign men on the island. The ladies were rescued by the native authorities and kept in safety until a steamer carried them away.

The people are getting more and more excited in Shanghai; and whereunto this thing will grow it is impossible to

say. I hope that the hearts of our brothers and sisters will be kept in peace, and that they may let the heathen see, and the Europeans too, that their trust is in the living God, who is *able* to protect those who trust in Him, and *will* do so unless, for His own wise purposes, He sees that His own glory will be more advanced by their suffering.

At this moment tidings have come in of trouble at our station at Ta-ku-t'ang. The Consul at Kiu-kiang advised that the sisters should be sent for. They felt bound to leave at once, which they did by boat, arriving safely at Kiu-kiang. I was afraid when I heard this as to what the result would be; for in ordinary times a house known to contain the property of twenty foreigners, left without any foreigner to control, would present a very strong temptation to the rowdy element of any town. It proved to be so in this case. The official in charge of the soldiers was unable to govern his own men, who half an hour after noon on Tuesday, May 12th, entered the premises and began to destroy and steal. Most of the sisters' boxes had been left there. The Consul at Kiu-kiang communicated with the Taotai (Intendant of Circuit), who on Tuesday night sent forty soldiers to protect the house. It is a satisfaction to know that the sisters were all safe and well.

The Roman Catholic chapel and the house of Mr. Blandford (a Missionary) at Wu-ch'en, two days' journey south of Ta-ku-t'ang, are also stated to have been destroyed. The Blandfords were absent, and returning to their house with stores, but were too late.

[We learn by more recent letters that some of our friends had been able to return to Ta-ku-t'ang, and were thankful to find that while their stores had been looted, their personal effects had been left.—C. T. F.]

## GAN-HWUY PROVINCE.

*(Continued from p. 80.)*

## Festival of the Tombs.—A Disastrous Fire.

FROM JOHN BROCK.

CHENG-YANG-KWAN, April 9th.—Last Sabbath being Ts'ing-ming (Festival of the Tombs) and the day for the airing of the Ch'en-hwang Lao-ye ("The lord of the wall and moat"), the streets were thronged with the country folks from the villages around, all dressed in holiday attire, who had come to see the idolatrous procession, and all bent on a day's pleasure.

The part of the procession we saw as we left the scene consisted of a number of men mounted on stilts and dressed in varieties of ancient fashion—some as women, others as gods or demons with hideous false faces; these men salaamed and went through a lot of antics as they passed along. How they managed to keep from falling was a marvel to me, for the streets are anything but even, and



COUNTRY TRAVEL IN CHINA.

Many, having heard good and bad rumours about the foreigners, came to our hall full of curiosity. Some did not venture inside; others came inside, but hesitated to drink tea, having, no doubt, been previously cautioned against so doing by some wiseacre. Others, again, less superstitious, seemed to come for the purpose of hearing, and many acknowledged the truth of our words.

At eleven o'clock our hall was crowded, and, with a few exceptions, the audience listened attentively while I spoke to them of the precious blood of Jesus.

In the afternoon, the evangelist and I went to our favourite preaching stand outside the north gate. The singing of a hymn brought a large company around us, and we preached to them in turn. At the approach of the procession our audience left us, but not before the more interested had got a copy of the tract, "Ch'i ming hsi wang"—"Superstitious customs exposed."

their stilts were seven or eight feet high. After them came a grand triumphal car, on which four gaily-dressed boys were poised at a giddy height. The poor little fellows looked anything but happy; doubtless they were both tired and hungry, having been in that position for hours. Behind the car came a number of strong-looking young men on foot; they were stripped to the waist, and displayed their athletic powers in trident-throwing. This part of the programme was not an easy one, as they were in constant action, now throwing their three-pronged spear high up in the air and receiving it again on their arm, then swinging it with great force round their heads, and so on till the perspiration stood out on their foreheads, and one wished they would take a rest. The foregoing looked more like some circus advertisement than a part of a religious procession, but the great numbers of devotees that followed brought back to one's mind the real nature of the demonstration.

These devotees were made up of men, and in many cases children, who, either during a period of personal sickness or of their parents, had taken a vow that if the idol gave them a gracious answer to their prayers for recovery, they would take part in the next festival to his honour. In the case of the children the vows were made for them by their parents.

And now, in fulfilment of their vow, according to the nature of the vow made, they appear, some dressed as criminals,—their hair having been allowed to grow, and having clad themselves in red (the criminal colour),—take their place in the ranks, with iron shackles round their necks, their wrists, and in some cases on their ankles; others carrying burning incense, suspended from the fleshy part of the arm by means of brass hooks.

Tired of this sad spectacle, we went back to the mission-house, wondering when these idolatrous festivals will cease. May the LORD hasten it in His time!

We had not been indoors long before we were aroused by an alarm of fire, and, rushing to the front door, saw dense volumes of smoke, which immediately burst into flame, rising from the North Street. As there was a strong north wind blowing, the town was soon in a panic. The procession was speedily disbanded, and the idol was left in a corner, as everyone rushed to their homes to prepare for the worst.

With so many thatched roofs and walls of reeds and mud, the flames spread rapidly. The scene in our street was beyond description. Everybody began removing their furniture—men, women, and children, loaded with every variety of house and shop furniture, hurrying past one another to the gate. Our young convert, Wang-fu-t'ang, came rushing with some goods and left them in our yard, and our cook and I returned with him, and we soon had his few belongings out of danger. Then we went to the assistance of a friendly Mohammedan shopkeeper. In going up the narrow street it required not a little manoeuvring to avoid getting black eyes through collision with bedsteads, cupboards, etc.; and one only steered clear of the leg of a table or the end of a carrying pole to run against some excited housewife carrying her pots and pans to a place of safety. Young and old used their lungs freely ordering others out of their way, as only Chinese can do.

Many heirlooms, which had only remained intact by

retaining their appointed places, fared badly in the rush for the gate.

The poor females, with their small feet, must have suffered much, as every one had to help in the removals; then, after their goods were safely deposited in the open fields outside the walls, they had to wait by them for hours, and in some cases all night, exposed to a cold, piercing wind.

By ten o'clock, through the efforts of the military mandarin and others, the eastern section had been cut off from the fire, some houses having been pulled down by their orders, and many of the people began to take back their furniture. The wind, now blowing from a north-easterly direction, drove the flames right along the main street, and so rapidly did they advance that no time was given for the removal of goods; in fact, removal was impossible in many cases, owing to the blocked condition of the narrow streets and their distance from the gates.

The fire was only arrested by the southern wall, after having travelled little short of an English mile. The main street is in ruins, the best shops in the town have been burnt out, and many of them had but lately received their spring stock of fresh goods from the south.

The Süin-si Ya-men has been destroyed, and that of the Assistant Sub-Prefect much damaged.

Many animals perished in the flames, and it is reported that several children have been burnt; but the latter has not been confirmed. It is estimated that some 3,000 families have been rendered homeless, but the officials are now busy making a complete list of the names.

The Tao-t'ai in charge of the Salt Monopoly Office has announced that he will give \$10,000 to help the poorest to rebuild.

Yesterday our district was again alarmed by fire breaking out in an innkeeper's house. It was subdued, however, before spreading further. The innkeeper got 200 lashes for his carelessness. Had this second fire not been speedily extinguished, our premises would have stood a bad chance, as the wind was blowing from the south-west.

The faith of some of the natives is somewhat shaken, as this is the second occasion upon which the Ch'en-hwang festival has been followed by calamity, and a few attribute it to heaven's displeasure; but, alas! with the masses, the families that have suffered are supposed to be suffering for their sins, and those whose houses remain are flattering themselves on their virtues.

## Conference of Gan-hwun Missionaries.

FROM NOTES BY EDWARD HUNT.

THE Conference was held at Ning-kwoh Fu, the following being present:—

GAN-K'ING, W. Cooper (Superintendent), Edward Hunt; *Cheng-yang-kwan*, J. Brock, I. F. Drysdale; *Ku-ch'eng*, J. Darroch, A. Duffy; *Ch'v-chau Fu*, Misses Robertson and Underwood; *Ning-kwoh Fu*, Geo. and Mrs. Miller, Miss Young; *Hwuy-chau Fu*, T. D. Begg, Misses M. H. and T. J. Scott; *Suen-kia-p'u*, J. J. P. Egerton.

### FIRST DAY.

A meeting was held on the first morning for prayer that God's blessing might attend the Conference, and all enjoyed a time of waiting on the LORD, expecting that He who had thus brought us together would be present to bless and guide—an expectation which, we thankfully record, was realised to the full.

Afterwards the missionaries in charge of stations gave some account of the work of the LORD in their hands.

### Mr. Cooper

recorded with thankfulness how the LORD had given us lady workers in the province lately—three by marriage and seven single ladies—and expressed regret at the removal of H. N. MacGregor and C. A. Ewbank by illness, and of H. N. Lachlan by reason of the urgent needs of the Gan-k'ing Training Home.

### Mr. Darroch

spoke of the work at Ku-ch'eng and Fuh-hsing-tsih (Lai-gan District), pointing out some instances of how work that seemed without result brought forth fruit after many days. Two years ago he visited some friends of a member of the Ku-ch'eng church, spending two nights in their home, and hearing of no result for more than a year, when one of the family came to Ku-ch'eng, bringing a friend, and wanting further knowledge of the Gospel. Recently he and Mr. Duffy visited the place, and found that

both families were bright, hopeful inquirers. In another case a colporteur two years ago sold a man "Iu kia kwei tao" (Dr. John's), and lately it was found that both he and his mother had believed and borne witness. The mother of a member living at Ku-ch'eng, while on a visit to her son, heard the Gospel, and exhorted others to hear and believe. Having since met with a double bereavement, she had gone back, not believing that a true God would allow a follower of His thus to suffer; but he (Mr. Darroch) did not believe the story was ended yet. He then spoke of a member at Fuh-hsing-tsih, Tsi Wu-tien, whose father was the means of founding the work there, and afterwards, until his death, bore a bright, fearless witness to the Gospel to all whom he met, receiving even beggars and begging priests into his house in order to preach to them, and while relieving the former, warning the latter faithfully. It was said of him (the father) that he was full of the Gospel, and only needed to be touched to run over. Since his father's death Wu-tien has fallen under the power of opium, and has become cold, though knowing his sin and feeling miserable. The meetings being held on his premises, his state is a great hindrance to the work, which is otherwise very hopeful.

#### Mr. Begg,

of Hwuy-chau Fu, said a native evangelist was sent there in 1874, but apparently by inconsistency had done more harm than good. A foreign missionary went in 1884, and two sisters had lived there some time and done good work. Now there were eight or nine members, and mostly very real and bright, preaching faithfully in their own homes. At Tuen-ki, fifty li away, there was one Christian and some inquirers. Last year one man there who had kept an opium den came out brightly, and for a time ran well. To help him to make a living he was given opium medicine to sell; but events had shown the mistake, and he had now gone back to opium and behaved very badly. He (Mr. Begg) believed that if there was an obstacle to a man being received into the church, we should not ourselves remove it, but wait for God to open the way. The work among the women was promising, but had lost ground through the absence of lady workers for a long time.

#### Mr. Brock,

of Cheng-yang-kwan, spoke of going there in November, 1887, with Mr. Reid, and how the station was opened after only ten days, and of the difficulty that arose through a report that they had come to distribute money among the destitute. The first convert was baptised in June, 1889, a young Mohammedan, who was still doing well in spite of having had to suffer severe persecution. Another young man, who had heard of the Gospel at a distance, came to hear and believed. After his baptism he returned to his home in HU-PEH, and had been met by another missionary, who spoke very well of him. An old teacher, who had long wished to know the Gospel, came to hear and believed, and after baptism returned to his home 300 li away, and was living well amidst much difficulty, all his friends being Romanists. This year, 1890, three were baptised. One was a vegetarian, who is now a veritable Boanerges, and almost abuses those who will not believe, and from forcing people to hear is now forced by his persecutors to preach. He stays late in the city to join the nightly worship, walking a lonely eight li afterwards. The second was an old doctor, who was well received by the evangelist, and believed the Gospel at first hearing, and that day tore down his idols, and has been bright and real ever since. The third was their own cook, whose life is hindered by a bad temper. There are hopeful inquirers.

#### Miss Robertson

spoke of hopeful work among the women at *Chi-chau Fu*, where some four seem really converted and have good testimony borne to them. One who was very troublesome is much changed, and now tries to teach others; and one whose husband was much against her coming has won him to acquiescence by altered conduct. Men are also being brought in, mainly through the servant (Chang). A teacher, a son of the first-mentioned woman, who at first opposed bitterly, is now a hopeful inquirer, and the ladies' teacher, with several of his family, are believers. A Taoist priest, who was very promising, has gone back, as there was no pecuniary advantage offered.

The opening of, and promising work at *Lu-gan-chau* was described.

#### Mr. Miller,

of *Ning-kuoh Fu* went there in 1884. Early work was colportage, and at one time, when his money was exhausted, and an expected remittance delayed in the post-office, he sold 500 cash worth every day for a fortnight; but when at last the remittance came, the people failed to buy to any extent. He spoke of several converts' bright testimony, including a vegetarian, who gave up free quarters in a temple to come to the city to hear more of the Gospel, and having been baptised, bore good testimony until and at his death; and another farmer who spends his 'resting moments after ploughing, etc., in reading, instead of smoking, as formerly. Some show simple, real faith, taking all their little trials to God.

#### Mr. W. Cooper

spoke of the work at *Gan-king*, where some were coming in. Itinerant work in the prefecture had been begun, but owing to Mr. Lachlan's removal, it had to be laid aside for the time. The West Gate House, long disused for work, had just been re-opened, and it was hoped that it would become a centre of work, and an attempt was being made to get a shop or other building for a daily preaching station in the south quarter of the city. During the spring the Christians had been out frequently, preaching in the streets on Sundays. Many brought in at *Gan-king* had gone to other stations as teachers and servants, so that there was a constant drain on the church there. A notable change had taken place in the attitude of the students during the examinations, and this year very many heard the Gospel attentively. He mentioned that thirty-nine had been baptised in the province during 1890.

The evening meeting was mainly occupied in discussing

#### Methods of Work.

Mr. Cooper read and commented on 1 Cor. ix. 13 to end. Speaking of the need of regarding ourselves as servants to all, and of ourselves being utterly weak, Mr. Miller thought that what was most important was power rather than methods, and counselled us to avoid having too many irons in the fire, as leading to waste of time and money; although we might wish to do all we could for such as opium smokers, the destitute, the diseased and the scattered families in the country, *the work*, as in the Apostles' time, is preaching the Gospel. The devil will gladly let us do all but this. Our duty is to give ourselves to the ministry of the Word and prayer; and deacons should do the rest. Mr. Darroch said the infallible rule was to "keep it at," and not be impatient to see results, nor be deterred by circumstances. Miss Robertson quoted 1 Cor. ii. 2, as our one theme, and others spoke of the temptation to native evangelists to speak of the unity of God to the exclusion of the Cross, often perhaps following the foreigners' lead; both are essential. Mr. Miller spoke of the importance of varied means of reaching the people,

as chapels and open-air preaching, visiting the houses, and itinerating in regular circuits. Miss Underwood believed all were not adapted for and not called to the same work. Mr. Cooper combatted the old plan of employing newly-converted men to evangelise in new centres. Some trained native helpers have been much used, but they were not mere raw recruits, nor men baptised on mere profession of belief. If really converted they *will* preach. The employment of native helpers really called of God is desired, but as a rule sending them out *alone* is a failure, it is putting them into the lion's mouth. If evangelists and pastors are called and supported by the native church they will be worthy of their offices.

Miss Robertson desired that there should be uniformity in the province as to the employment of

#### NATIVE HELPERS,

and Mr. Darroch considered that they should be regarded as comrades and fellow-helpers, not as servants, and that humanly speaking one sent out alone could not be expected to stand.

Conversation followed as to the desirability of having at least two foreigners in each station, one of whom should give all his time to evangelisation, in visiting shops and houses with books as an excuse to get let in, and staying in the houses of those who are interested enough to give an invitation so that they and their neighbours might know more of the Gospel. Mr. Miller inquired as to the best method of giving new converts further teaching, and caring for them generally. Mr. Drysdale mentioned the plan adopted by him of getting each member to look after a young member or inquirer, and Mr. Brock spoke of the difficulty found in inquirers' classes where they varied greatly in mental and spiritual attainments.

Mr. Miller said he had found the mistake of preaching too many sermons to converts, and now did more by catechising, taking up a subject or a book and questioning as to the meaning of each verse, explaining where necessary himself. He also advocated the appointment of deacons to look after subscriptions, and members not regularly attending. He thought it very important to get regular subscriptions.

Mr. Drysdale queried whether members might not be hindered from attending by being pressed for money, and Miss Robertson and others objected to forcing money payments, advocating more teaching of the *privilege* of giving.

Mr. Cooper said that at Gan-king the practice was for each member to promise a fixed sum per month, which he would increase as he was able, but not diminish. Others spoke as to the difficulty of collecting from individuals for specific objects, and it was suggested that such subscriptions should be proposed at meetings, as also the specific objects on which to spend the Church funds. Mr. Miller proposed that a uniform

#### PERIOD OF PROBATION

before baptism should be agreed upon for all stations in the province. Mr. Brock objected on the ground that it would be easy for hypocrites to keep up appearances for a definite period, whereas, uncertainty as to length of probation would tend to throw such off their guard. Mr. Darroch thought that saving knowledge as distinct from minute and thorough acquaintance with the Word was all that could be required. Mr. Drysdale said that any rule as to a definite period of probation ought to be set aside in the case of earnest inquirers living at a distance from the station. Mr. Cooper felt that a certain fixed rule was most difficult of application, and instanced two men, one baptised within a few days of conversion, and now, after many years, bright and stedfast; while the other, who had a long period of proba-

tion (about four years), had never been satisfactory, and was now excluded. Let every case stand on its own merits. Hurry of a man to get baptised often indicates need for delay. Do not wait till they are perfect. Miss Robertson asked if the Church freely expressed its opinion on the reception of members, and it was said that they were carefully asked, but did not always freely state their mind. Asking them had sometimes been a blessing. Mr. Drysdale advocated extreme caution in receiving any who had been inquirers at other stations.

Mr. Miller proposed the immediate adoption of a uniform hymn-book, and suggested that of Dr. Nevins and Mateer. Mr. Cooper and others thought a new one was required, intelligible, inexpensive, and comprehensive, and that none now in existence exactly met the need.

In the course of a conversation regarding work among the women, Miss Robertson mentioned a plan which had proved very helpful in her former work at Huei-cheo, viz., that of distributing cards of invitation to the meetings while visiting in the homes, and to the women who came. By this means Miss Jones and herself gradually secured a regular attendance of from sixty to eighty women at the classes held twice a week, but it took nearly a year's steady work to attain that average.

#### SECOND DAY.

The morning was occupied with a Council Meeting.

The subject of the evening meeting was: The Present Needs of the Work—Personal and General. Mr. Cooper read 1 Thess. i., and spoke of the model worker as there portrayed. He said the Provincial Council had agreed to appeal for *ten* more workers to meet immediate needs.

There was a need greater than that of more workers, viz., more power in aggressive work. The Thessalonian Church was aggressive; if the GAN-HWUY Church is to be like it, we must be like Paul. The first great need is for us to be full of the HOLY SPIRIT, and then our words will go down into the hearers' hearts. GOD has made full provision, for if we are in union with CHRIST, and there is no obstruction, His SPIRIT will fill us just as the blood flows in every part of a healthy body. The word we speak will then be with power. The Thessalonians became followers of Paul and of the LORD; Paul's life was worthy of being followed, so must ours be. The Chinese are almost destitute of spiritual ideas, and it is very difficult to get them to understand them. Our weakness is great, but GOD's power is sufficient even here. Be filled with the SPIRIT is a *command*, and coming short is disobedience. The result of the brief work in Thessalonica was the founding of

#### A REAL CHURCH OF LIVE MEMBERS,

and aggressive missionary work was done by them; we desire to see every Church in GAN-HWUY like this.

For this we need much grace to train them by life and word. There is a temptation when a number of Europeans reside in the station to waste too much time in social intercourse, to the neglect of the natives. We need to bear in mind that we did not come to China for mere social enjoyment, but to be co-workers with GOD in rescuing the perishing. We want to know and sympathise with the lives and sufferings of our converts.

GOD's time for working in GAN-HWUY seems *now*, as we are in some measure in favour with the officials, and there are open doors everywhere, hence the appeal for ten new workers should be a subject for daily prayer. Mr. Darroch said the oneness with our converts increases the need of close walk with GOD, lest we be discouraged. "Who is offended and I burn not?" Mr. Drysdale felt the need of the whole armour of GOD. Mr. Duffy spoke



of the constraining love of CHRIST, the love wherewith the FATHER loved the SON must be in us. There was danger of being constrained by something other than this love. This constraining love of CHRIST is what we need, although the more we love the less we be loved. Mr. Cooper spoke of the need of faith—in God, in His message, and in the converts. We should not believe a man false till he proves himself so. It is better to be deceived than to be over suspicious.

The need of maintaining communion with God was then discussed, and Mr. Brock spoke of having experienced much difficulty while itinerating in getting a time alone for prayer and reading the Word. Mr. Cooper had found it could be made up by communion when walking along alone, as when starting before breakfast, and Mr. Darroch said God is ready to meet with us always and everywhere.

On the last day of our Conference we had a grand time. In the forenoon we met for a time of humiliation and waiting upon God, confessing past failures, and pleading for a baptism of love.

In the afternoon we gathered round the LORD's table, and all realised that it was good to be there.

The evening meeting was taken up with re consecration of ourselves to the work, praise for blessing received, and in recounting the goodness of the LORD; for, in the words of the Psalmist, we could truly say, "The LORD hath done great things for us, whereof we are glad."

Thus ended our first Conference. Truly the LORD was with us all through, so that we were led to exclaim:—

"And if our fellowship below

In JESUS be so sweet,  
What heights of rapture shall we know  
When round His throne we meet!"

## SHAN-TUNG PROVINCE.

### The Day Schools for Boys and Girls at Chefoo.

FROM MRS. H. H. SCHOFIELD.

CHEFOO, April 1st.—A year has passed since I wrote an account of my native school in Chefoo. I had at that time only a school for boys, but I have since opened one for girls, which has proved very successful. Out of twelve scholars I have an average attendance of ten. They have committed to memory the foreign and native "San-tz Kin" (Trimetric Classic), "Peh-kia Sing" (Hundred Family Names), Mrs. Nevius' Catechism, and many hymns. In these books they have passed good examinations, and are now learning "Peep of Day" and "Shang Luen." In awarding prizes in both schools my plan is to reward each child according to merit, beginning with a small article of clothing, and gradually increasing the value of the reward as the child shows diligence in study. The best prize given costs 2s. or 2s. 6d., and the smallest 10d. This system supplies a needed incentive to work.

In visiting some time ago a little girl who had been absent from school, I found her unable to leave the k'ang (bed), suffering from sore feet, the result of foot-binding. During the same morning I dressed the feet of two other children, which were also in the same dreadful condition. Christianity alone can, in time, alter this custom, as it is not considered respectable to have the feet unbound.

The attendance at my boys' school has increased during the last few months. There are now twenty-five boys coming regularly every day. The teachers of both schools are Christians and Church members. On Sundays there are two services, one for the boys in the morning at eleven o'clock, and one in the afternoon for the girls and women.

Pray that God will greatly bless the work done amongst the children, and that through them He will touch the hearts of their parents, who are in the majority of cases heathen. Five little ones only are the children of Christians. One of my little girls is the daughter of a cutter of native characters, who, hearing of the school, sent his child, and used to help her in her reading when she returned in the evenings.

As some women in the neighbourhood of the schools have expressed a desire to learn to read, I am extending my work to them this year, and am now having classes twice a week for working and reading, praying that God may bless this branch of the work by bringing some to accept CHRIST as their Saviour.

Funds have been supplied by God's grace through various channels. I have to thank many friends in China, at home, and in Tasmania for their donations, and also for the sympathetic letters which have reached me from time to time. I shall always be glad to write more detailed accounts of work, either amongst the women or children, to any interested friends. My address is: Mrs. Harold Schofield, China Inland Mission, Shanghai, China.

[Mrs. Schofield adds in an accompanying letter, in relation to the Women's Class mentioned in the foregoing: "The women make stockings for me, and I give them as prizes to the boys; and an hour of their time is spent in learning to read a book of hymns. I reach a class of women that otherwise I could not." These schools are supported by the voluntary contributions of friends, and not from the Mission Funds.]



MRS. SCHOFIELD'S GIRLS' SCHOOL, CHEFOO.

## Visits to Fu-shan and Lai-shan.

FROM J. A. STOOKE.



I HAVE lately enjoyed two or three visits to the out-station of Fu-shan with one of our senior missionaries (Mr. Tomalin). At present this station is worked from Chefoo until suitable premises can be obtained to carry on more sustained and definite work.

Wednesday, March 25th.—Started in the teeth of a cutting wind, and mid-way we experienced the unpleasantness of a terrific sand-storm. My donkey and Bro. Tomalin's chair coolies could scarcely make headway, but with a fair amount of patience

and hope we reached our destination none the worse for our blow.

The teacher (Wang) in charge of our room there thought it unwise for us to parade the streets with books, etc., for, said he, there are no people about; but next week will be a good time, as there will be a big market then, and we can all turn out and sell.

We felt, however, determined to try, so together we went off, well supplied with tracts, books, almanacks, etc. Very soon we found ourselves in the midst of hundreds of Chinese, and before we returned we were able to secure over seventy purchasers, many of whom seemed exceedingly interested, and very glad to buy what we offered them. Our plan was to give a large sheet-tract away to every purchaser of a book; so in this way they were pleased to buy in order to get the tract into the bargain. Quite a number listened to what we had to say in between whiles, and no one attempted in the slightest to molest or injure us.

### SECOND VISIT.

Wednesday, April 1st.—Started in two chairs about 8.30. Weather everything that could be desired; reached Fu-shan about 11 o'clock, and at once started out on the busy streets. It being a big market day, fully 10,000 Chinese were in or about the Hsien; for two hours we slowly made our way through the crowds of buyers and sellers. Once I was precipitated over a sack of grain, which I unfortunately scattered all over the side-walk; the owner, however, was very kind, and forgave my sudden inrush upon his goods. Later on we met a curious sort of fellow. Taking one or two of our books up, he was for making off, when we very kindly informed him he would have to pay 3 cash (seventh part of a penny) if he wished one of them; this seemed to put him out somewhat, for, said he (addressing the bystanders), "If these men were good and wanted to do good they would give everything away," etc. Of course, we explained that the paper had to be paid for, and 3 cash barely paid for paper without printing or carriage from Shanghai; but our troublesome

friend would not be influenced, for he went off shouting, "They are not good men."

The LORD generally cheers his servants under such circumstances, so we sold all the more owing to this new kind of advertising.

Altogether we found over 150 purchasers, spoke to some hundreds *en route*, and left for home feeling the seed of the kingdom had been scattered, and above all that our gracious FATHER would certainly fulfil His rich promise of blessing. Such work is being done by hundreds of our workers in other parts.

We need your prayers, however, for continued success in this department of the LORD's vineyard.

### LAI-SHAN.

Having heard there was to be a large fair held in Lai-shan, near Chefoo, Brother Tomalin and self decided to spend a couple of days there to spread the glad tidings and distribute the Word of Life amongst the people.

Early on Friday morning, April 24th, we started with a load of books and tracts. The weather was simply delightful, and throughout the entire distance we found every available spot of ground under careful cultivation. After four hours' pleasant travelling we arrived at our destination. Some little difficulty arose about getting quarters for the night, the place being so full of buyers and sellers; but this was soon managed, for the innkeeper we were directed to not only took us in, but very kindly gave up his *inner* apartment for our comfort, which, after all, was far better than we had hoped for.

After a little refreshment, four of us started out with a supply of books, etc., Brother Tomalin's cook and Dr. Randle's evangelist having come with us to aid and assist in the good work.

### BOOK-SELLING UNDER DIFFICULTIES.

It was not very long before we found out that some of us were *too heavily* laden. The anxiety to see the foreigner and the books caused much unpleasant crowding, and though we sold several books and gave away a fair number of tracts, we found the crowds *too inconvenient* to do very much speaking or selling.

After this we arranged to have a large table brought out, which we planted at the back of some bamboo booths, put up for gambling and betting. Here we were fairly successful, and Brother Tomalin, with the native evangelist, spoke to the surging crowds about the "one way of salvation." Opportunity was also given to me to speak to the ones and twos close by, but unfortunately we could not continue long at this place; the young fellows pushed and crowded so much as to endanger the booths behind us, so we soon were respectfully asked to *move on*. Move on we did, for the crowd afterwards became so great as to endanger table, books, and all.

Passing down the densely-packed street, we were followed by a host of boys and youths, who tried their best to cause a disturbance by hustling us about and trying to snatch away our books.

Whilst this was going on, our hearts went up to God in prayer, and thus we were enabled to keep calm and quiet.

At our next stand we decided to have a stone wall for a background, and soon we were at a convenient spot selling and speaking for nearly two hours. Exactly opposite was an opium den, and I could not help contrasting the glorious liberty of the *salvation* in CHRIST (which we sought to teach the people) with the terrible bondage connected with this awful curse. Young men were going into this hell upon earth, and old men on the borders of the grave could be seen tottering out after their season of carousal. As one looked upon this scene and remembered the majority of these *twenty thousand* were either gamblers or opium-smokers, one's heart could but silently look to God, who *alone* is sufficient for these things.

The LORD was very good to us here. Some few in the crowd were rather rowdy towards the end, and *just* when we needed a little help, a native gentleman came out from the house close by and asked to see our books. We presented some to him, for which he seemed exceedingly pleased. Shortly after he reappeared, bringing a supply of

tea and cups with him, and waited until we had quenched our thirst. This kind action evidently impressed the crowd. On the morrow this same native friend did Mr. Tomalin a good turn by negotiating the purchase of a donkey, and getting it at a reasonable figure. We knew nothing of this until the donkey was brought to the inn, so we were full of thanksgiving for this signal token of disinterested kindness on the part of this native gentleman, who had perhaps *never before* heard about the glorious Gospel.

Going back to our inn, we had a crowd watching us eat; but this didn't at all interfere with our appetites, which by this time proved unusually good. The dirty, stuffy apartments (designated a sleeping room) proved very comfortable. We were far too tired and sleepy to be particular about soot and cobwebs, so we had a good night's sleep. Before we left on the morrow we had further opportunities for speaking to the crowds around our inn door; so altogether we felt glad to have the privilege of doing just a little in this way for our LORD and Master.

## Preaching and Practice fell Surely, if Slowly.

FROM MISS WHITCHURCH'S DIARY.

NING-HAI, Dec. 31st.—A very bright, happy day with the LORD, when no doubt we met in spirit with many dear brothers and sisters at the throne of grace—bright and happy because the LORD was so near and precious, yet mixed with sadness because so few know and love Him, who died for them. To think (as the Rev. Grattan Guinness said), "The heathen have been redeemed and do not know it!" What a mighty responsibility rests upon us who have been commissioned to tell them the "glad tidings of salvation!" Oh that we may work while it is called to-day, for one realises more than ever the uncertainty of life, and how soon our opportunity for working for lost souls may be over. Do pray that we may be indeed earnest.

Mrs. Judd and I celebrated New Year's Day by going to take down and burn the last remnant of idolatry in the house of a Mrs. Sen. She had put this idol up during the illness of one of her children some time ago; and though she now no longer worshipped it, she was afraid to take it down herself for fear of the consequences, but was very glad of our doing it. A grown-up son who was there was also quite willing that it should be destroyed, and her husband made no objection; although neither he nor his son has yet shown any interest in the Gospel. Many of the neighbours round came in, and we had a good time, pointing out to them the utter uselessness of their idols and the wonderful love and power of our King JESUS. They listened quietly while we knelt in prayer for them, and for Mrs. Sen and her household.

It is beautiful to see how Mr. and Mrs. Judd have lived down the opposition and dislike of the people to them as foreigners and to the Gospel. They are now respected by all and loved by many. The poverty of the people is painful to see. So many of the men go away to get work, often leaving the wives and children to gain their living by

begging from door to door, and I think it must fully repay Mr. and Mrs. Judd to see how they have been able to brighten the lives of many of them by telling them of a SAVIOUR mighty to save and to help, and by obeying the command to "remember the poor." Several are now earning an honest livelihood for themselves and children who used to beg; for Mrs. Judd is trying to carry out General Booth's gigantic scheme on a very small scale—striving to give work to those who are willing to work: but the lazy ones get no sympathy whatever. Several of the Christians are too old to learn to work, but it is good to hear them tell their story to others. When some hear the Gospel for the first time and say that they do not understand, the Christian women say, "That is just like us. Shih-mang kept on telling us the story for more than a year, and we never took it in that this SAVIOUR was for *us* till the HOLY SPIRIT opened our hearts."

One old woman, a Mrs. Sung, I learnt to love very much; her religion makes her so happy that it was a joy to take her about when visiting. She would tell the people, "I used to cry when cold and hungry, but now I sing; and it makes me happy when I think of heaven." She talks to the people at the houses where she begs, and some make fun of her and call her the "Old Teacher," and ask her, "If you are going to heaven, why do you still beg?" She replies, "I have not got there yet, and must eat." Many have heard the Gospel from her lips, and also from a poor man who has a diseased leg and foot and who is almost blind. He lives chiefly by begging, but is strong enough now to earn a little money by grinding corn for people sometimes, and while he grinds he tells them of JESUS. During the month of January I have been able to go out among the people pretty regularly, and was welcomed everywhere; if one went visiting *all day* there would be people willing to listen.

MR. JUDD writes from Ning-hai on June 13th: "We are having a few souls brought in here now and then—not very many. Nevertheless, there is a wonderful desire in many around us to learn more of what we really do teach, and some are reading the Scriptures who would have rudely refused them not long ago.

"Of course, the enemy of souls is not idle; but our God

is above all. . . . Most of the converts here are very poor, yet some of them show a wonderful change of life and spirit.

"I have put a hymn-book into the SHAN-TUNG Romanised, also the Gospel of Luke, and am now doing that of John. At the same time, I am improving, I hope, the translation, as I put it into more free colloquial."

## KIANG-SU PROVINCE.

### Gaining Confidence with Neighbours.

FROM MISS KENTFIELD.

KAO-YIU, Oct. 12th.—We are still in our old premises. The new house is not yet finished, but we hope that it will be in about a week's time, and then we shall remove. We shall be very sorry to leave our present neighbourhood for many reasons, and also shall be glad to go for many reasons. The house at the North Gate will be much more convenient for work. We have a large room for the evangelist to receive men, and a very nice room for women's meetings; and then there is a men's class-room and a women's class-room, beside our own private rooms, so that we are trusting the LORD will save many souls there. Pray that we may be *filled with the Spirit*, and that our walk and conversation may continually glorify our Master.

It is very encouraging to see the confidence that our neighbours have in us. We have numbers of people come for medicine; they are willing to take anything we give them, and do not seem afraid, although in other parts of the city there is still an amount of fear and distrust. But the LORD will overcome this for us—we need patience and perseverance. I am sure you will be interested to hear that one of our women is, I believe, really trusting the SAVIOUR. She is beginning to value her Bible now. Will you pray for her? Hsi Nai-nai is her name.

Yesterday she went out with Miss Lane, who is staying here with me now for a little time, and she was most eager to tell all she knew about the SAVIOUR. We are longing to see the other woman converted. She professes to believe, but I don't think she really trusts JESUS as her SAVIOUR.

Then there is another old lady, who is going through much petty persecution at home from her daughter-in-law, but she still holds firm, and is coming every Sunday to the afternoon service. Please pray much for her. Her husband does not object, and he came to-day for the first time. I long to see the two walking together on the heavenly road. She is very grateful for medicine that we occasionally give her, and constantly brings us a basket of vegetables from her own garden. Pray that she may be lifted up above her trouble, to realise JESUS ever present with her, and even now preparing a place for her in the Kingdom.

There is also an old lady, of ninety-two years, that I have written about before, a next-door neighbour. She says she prays to JESUS to save her, and that she believes He hears, but I do not know if there is saving faith yet. She is so much attached to us, and is so sorry that we are going to the North Gate to live.

There are many women beside these who know a great deal about the Gospel, and the "day will declare" where there is faith. Oh! how one's heart yearns over these dear women.

A short time ago I visited a farm in the country, where I met a nice woman, rather elderly. She was eager to hear about the Gospel, and seemed to receive it very simply, and yesterday she called here for some medicine, and said that she had not worshipped any idols since I was there, and she remembered what she had heard.

On Thursday last I went out with the wife of a Christian who is staying here to a place across the canal, which we had not before visited. We had crowds of people, and several seemed interested. We were very glad to see such a kindly feeling amongst the people both going to and coming from the place. Numbers of women in the back streets came out to see us, and asked us about the doctrine, and several invited us into their houses.

Our sewing-class continues about the same, the number varies from ten to fourteen. We hope some are thinking about the way of salvation, and are so glad that they can have regular teaching. This will eventually bring forth fruit even if we do not see it now.

It is such a privilege to live amongst the people here, and daily enjoy all God's good gifts, not the least of which is health, for which we cannot praise Him enough.

We are praying constantly for the workmen, and trust that the LORD will bring many of them to a sense of their need of the SAVIOUR. We have a daily short service at 4.30 while they rest for their afternoon cup of tea.

A short time ago Mr. Stevenson sent us a Bible and two other books for the mandarin here, who has been so kind in helping us to get a house, and he received them so well—seemed delighted, and listened attentively to all the evangelist said about them. May God open his heart.

### Encouraging Work among Women and Children.

FROM MISS R. E. OAKESHOTT.

KAO-YIU, Dec. 15th.—It is just over a fortnight since we came to live in this new house which the LORD has given in this city, and it seems so splendidly adapted for the work. Although it is situated in a little lane off the principal street, running from north to south of the city, yet there are many passers by, and the lane seems a good thoroughfare. The evangelist has had the chapel open nearly every afternoon, and has preached to those passing and sold books. We have not had so many women to see

us yet as I expected, but the more we are able to get out the more they will come, I am sure.

Yesterday, Sunday, we had a very good day. Mr. McCarthy preached in the chapel in the morning and afternoon, and the evangelist and another young man also spoke. A great many came both times, and listened so quietly and attentively. We had also some women in the afternoon, and they seemed to take it in very well. Some learnt Matthew xi. 28, before they went away. We nearly always

find the women attracted by hearing of *peace*. What a beautiful message the Gospel is, *so* different from anything we or they hear anywhere else. So a great many heard yesterday—many probably for the first time—what they will never be able to entirely forget, and what will in some hearts, perhaps, bring forth fruit unto life eternal.

I am glad to say we have succeeded in getting a teacher, and hope to continue our studies regularly, although that seems rather difficult on just getting into a new house. To-day, while out, we were twice asked into houses. It was very encouraging, and an answer to prayer, I believe, as the people at present hardly seem sufficiently used to us to be willing to ask us in. The LORD *is* opening doors though.

Jan. 12th.—Since writing last, four sisters from Yang-chau have come to live with us, making us now a party of six. Two or three days after their arrival, we had a great many people to see us; they were rather noisy, but many listened well. On Sunday afternoon, Miss Kentfield counted eighty-eight in our women's k'eh-t'ang (guest hall) at one time, and I quite believe nearly 200 must have come in for a longer or shorter period. Just now the members have dropped off, and our visitors are very few indeed. The men still come whenever the chapel is opened.

Miss Prytz and I went a little way out of the North gate, where there are always a good many people. I was so pleased to see one woman smiling and nodding to me quite pleasantly. I asked her if she knew me, and she replied that I had been that way before. It is so nice to see the ice breaking in some parts, for a great many of the people still seem afraid of us. They were very friendly, however, down the street we went to-day, one old woman (whom I had often seen at the east gate) asking us in, and many being willing to hear a little from us. We could not stay long, because a crowd collects in so short a time.

#### IN PERIL BY FIRE.

Thursday, 15th.—In the afternoon went out with Miss Esam. Again the people were very friendly the way we had taken. We purposely avoided the large streets, however, because last night, at a little past twelve, we were awakened by the throwing of stones, breaking of windows and some shouting. It was the neighbours trying to wake us (which they did effectually) to say that the chapel door had been set on fire. The LORD prevented the mischief being great, for the fire was quickly out, and the damage can be easily repaired. It was a most unexpected occurrence, for until then the people had been very nice. The motive may have only been to steal during the excitement that was expected, but the LORD worked for us, so that we awakened in time, and all was quickly over, and there was no excitement.

Before going to rest again, the LORD gave me this verse, "Thou drewest near in the day that I called upon Thee: Thou saidst Fear not."

Monday, 19th.—At the beginning of the week a notice of the Sunday services had been put out, and on Sunday morning we were much cheered by a good many men coming and listening very well. A woman, too, who had come once during the week and seemed very interested, came morning, afternoon, and evening. Her husband was in the chapel in the afternoon, and came with her in the evening. The evangelist says he has been four or five times into the chapel, and always to listen. We do hope there may be no hidden motive in their coming (and we have no reason to suppose there is), and we pray that they may come into the light.

February 16th.—This last week has indeed been a busy one, the first of the Chinese New Year. And it is very nice to see so many coming to see us, and willing to listen

to what we have to say. On New Year's day we had a feast, that is to say, we invited the evangelist and his wife, our servants and any relations that we knew, to take the mid-day meal with us. Our two teachers, who both seem more or less *really* interested, also came, and one dear woman who, I believe, is really enquiring.

On Tuesday some dear little children, whom we know well, came in the afternoon, and after having a game and a little service, they each had a basket of goodies given them. The great attraction was some dolls lately come from home, which gave much pleasure to all, even to the little boys. It was very pleasant to see twelve or more little children so at home with us, and most of them able to repeat, "Jesus loves me, this I know." One just longs after the little children, and the seed sown now will not be lost. Every Sunday afternoon for a little while past Miss Lane has had a class of little children at the other house, and we hope to have one here soon, when the people are a little more used to us; already two or three are promised.

#### A DINNER FOR POOR WOMEN.

We have been longing to help the poor in some way, so on Thursday twelve poor, and most of them old, women came to dinner at the East gate. Some we knew, and some we had not seen before. After their meal, Miss Kentfield talked to them a little while before they went home.

Since then until to-day, we have had each afternoon a great many women to see us, and a good many men in the chapel. The men have not been at all well behaved, and seem to turn to fun all they hear, and also constantly are wanting to come round to the back of the house. We are not quite sure whether it will not be better to close the doors and not admit visitors for the next few days, until the people get over the excitement of the New Year. The power of Satan seems to assert itself more than ever at this time, and we have been feeling it all round; but the LORD will work and is working.

March 16th.—Since writing last, we have been away for about ten days. On February 17th our keeping the doors shut seemed to vex the people, and they broke a good many windows. So the next day, after waiting upon God, we decided to leave the city for a few days, putting our house in charge of the mandarin. The sequence has proved we were right, for the people have all quieted down, and the New Year idleness being over, they are back again at their work. Miss Kentfield and I returned a fortnight ago, and we were joined last Saturday by three sisters. Since coming back we have had a good many visitors, most of whom have listened very well.

#### ATTENTIVE LISTENERS.

The first Sunday Miss Kentfield must have had over a hundred women, some of whom stayed over two hours, listening the whole time. Yesterday being wet, no stranger came. One day we went out to a village along the canal. There were not many houses, but a good many passers-by heard something of the Gospel, and some tracts were sold. As a rule the people are ready to listen. Oh that the HOLY SPIRIT may work in the hearts of many, and that soon many may come out on the LORD's side. We are praying, too, that more doors may be opened to us, so that we may be invited to sit down, and thus get a better opportunity for giving our message. One old couple seem to be in the kingdom, and we see the LORD's hand in many other ways.

Our teachers are attentive listeners, and, we hope, are enquiring; and the evangelist seems encouraged with the attention he gets in the chapel from the men.



## Welcomed Visits.

FROM MISS THIRGOOD.

TS'ING-KIANG-P'U, Oct. 21st.—Miss Williams and I started for Ts'ing-kiang-p'u August 19th. Arrived at Kao-yiu on the 20th, where we spent several hours with Misses Kentfield and Oakeshott. They are doing a good work there, many women coming to hear the Gospel. Praise the LORD. After prayer we started for our little native boat. The boat people were so kind; they seemed interested to hear "The old, old story of Jesus and His love."

When we reached here, we found the evangelist and his wife happy in the LORD, but a little discouraged.

### FIRST VISIT TO A VILLAGE.

Monday, 25th.—After breakfast we went by boat to a little village about ten *li* from here. The sun was intensely hot when we reached there, so could not go out until the afternoon. We went through the place, taking with us gospels and tracts. No foreigner had ever been there before, so you may imagine their surprise: at first they seemed frightened, but after a little they asked who we were, where we had come from, and what for. We told them we were JESUS' disciples, and had come to tell them of Him. The evangelist spoke to the men and sold gospels, while we spoke to the women, telling them of "JESUS, the Mighty to save." How we did pray that the word might sink into their hearts and bring forth fruit to His honour and glory! A few days after a woman came and asked to see the foreigners. "I heard you came to our village to tell the Gospel. I was not at home. I want to hear for myself." Miss Williams told her the simple story of God's love. She said "I must go now and tell the others; it only costs me ten cash. I shall often come." Pray for her.

Miss Williams and I go out visiting the people several times in the week. They are so glad to see us, and give us such warm welcomes. To-day we have been in the city; we had quite a crowd of women to hear, and several seemed interested.

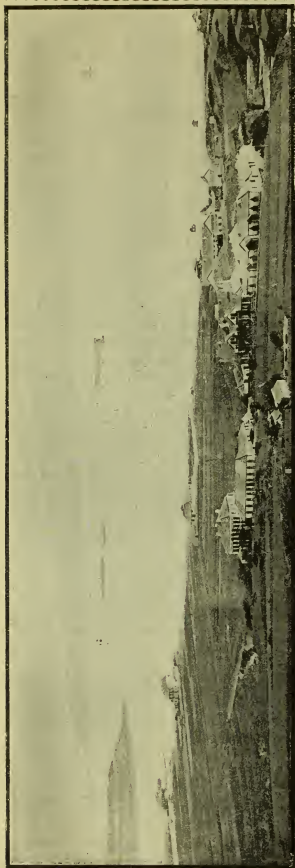
### A BAND OF CHRISTIANS.

We have a nice little band of Christians here. They come each night to prayers. On Sunday they meet in the Keh-t'ang (guest hall) for prayer at 10 a.m. Then at 11 they go into the chapel; the doors are opened, and outside people are invited in, to whom the Gospel is preached very plainly. At 3 p.m. they have another Gospel service for men only, the women meeting at the same time in class. At 7 p.m. they meet in the Keh-t'ang for a praise meeting—they sing so well. On Tuesday they come in the afternoon for a class at 3 p.m. They repeat their texts, and hear more about GOD'S love from His word.

Sunday, Feb. 1.—We had a splendid prayer meeting this morning; a large number present, although the cold was intense. The evangelist preached in the chapel, taking for his subject "The Prodigal Son." In the afternoon we had a good time at the women's class. Miss Webb spoke to them very earnestly, and they listened most attentively. We had a praise meeting in the evening.

Tuesday, 3rd.—About forty women came to dinner with us. They were not a bit afraid—it did one good to see them enjoy it. They went upstairs to our rooms, and ex-

CHIEFOO, SHOWING C.M.E. PREMISES IN FOREGROUND—DWELLINGS, SANITARIUM, SCHOOLS, ETC.



pressed great surprise at seeing them so clean. We had the organ down, and sang several hymns. The evangelist spoke to them about Christ feeding the five thousand.

God is answering prayer and blessing us much. I visited a family this morning not far from us. They were very pleased to see me. The women are not coming again till after the Chinese New Year.

Friday, 6th.—Went to visit a poor old woman inside the city. Two of the women who come to the sewing-class brought us a present of Ts'ao-mi [baked rice of a fine small description]; we found them waiting in the hall when we got back. They seemed delighted to give it; it shows us they appreciate what is done for them.

Monday, 9th (the Chinese New Year).—Several of the Christians came in to see us. In the evening we showed our women scrap-books, etc.; also had a short service of praise.

Wednesday, 11th.—Went to visit all the Christians and their wives; received a hearty welcome. Just as we were having dinner the little Tartar girl came in, so we went back with her to her home. They were so kind; the table was spread like a feast. After the meal we had a little time of prayer, thanking God for His great love to them, and asking Him to bless them richly during the New Year.

Saturday, 14th.—In the afternoon visited the Tartar family with Miss Webb. They seem more eager to hear each time we go.

Sunday, 15th.—Misses Ferriman, Fairbank, and Prytz spent Sunday with us. At the prayer meeting the K'eh-tang was full. In the chapel afterwards the evangelist preached very earnestly on "All have sinned, and come short of the glory of God." The chapel was so full many had to stand by the door, and several went away. In the afternoon the K'eh-tang, and also a room upstairs, were full of women, who all listened most attentively.

Monday, 16th.—Our friends left us this afternoon early. We went with them a little way, and then called on the Tartar family. The Lord is blessing them. They are getting on so nicely with the character, and also know several hymns. Pray for them.

Saturday, 28th.—This morning early an old woman who comes to the sewing-class called and invited us to go to her house. It is right out in the country, and we enjoyed the walk very much. When we got there she gave us quite a feast. The house was soon filled with both men and women, who listened to the Gospel message, and seemed very interested. We stayed there for several hours.

## The Gospel in a Tartar Home.

FROM MISS JENNIE WEBB.

TSING-KIANG-P'U, Dec. 3rd.—This afternoon started teaching children who come with their mothers to Miss C. L. Williams' sewing-class. Three came—one who is usually here, a sharp little boy of five, and a girl of about nine or ten. A large number of women came to sew, also several lady visitors. Our Bible-woman spoke to them all very nicely. We are encouraged at seeing them coming, and have invited them to the service on Sunday next to hear the Gospel.

Monday, Dec. 15th.—Mr. McCarthy paid us a week's visit, and while here, with God's blessing and help, a piece of ground, very suitable, has been bought for building upon; we have been and are very cramped for room to do our work, and for some time have felt it necessary to enlarge our borders. We are full of praise to our loving Heavenly FATHER for His goodness to us in giving us this ground—it is in the same street, not a great way from us. Yesterday (Sunday) we had a good number to our morning services—several women; subject: "The things which are not seen are eternal." Late in the afternoon, after our women's class, a few of us Christian women, our three selves, Bible-woman, evangelist's wife, and two others met below and had prayer together, specially for the women's work, that those who constantly come may be converted; we should like to have this prayer-meeting weekly, if possible.

This afternoon the women and children came—over fifty women for sewing. They listened very quietly while the Gospel message was given by Miss Williams and evangelist's wife (who is young, but an earnest Christian); the children behaved well, but we are not yet in good working order.

Tuesday, Dec. 16th.—This morning we were asked by our evangelist to visit a Tartar family; one of the sons has, for the last ten days, been coming regularly in the afternoons to the chapel, and has listened very attentively. About 10.30 he came himself to escort us. Miss Williams

and I went. It was not far from our house; just over the canal and in the city. The lady of the house, with her four daughters and daughter-in-law, received us very kindly; the two sons remained out in the courtyard, and listened to all that was said. There was an old woman of seventy-three years, and one other woman, besides those of the family. The daughters were dressed as Tartar women always are; the hair dressed differently from the natives here; their shoes and long dresses unlike those we usually see about us. From the time of entering their house, they listened so attentively to the Gospel they had never heard before. We feel they are prepared to receive God's message of love. They understood, and we told them we should pray for them; they thanked us. The Lord greatly helped us while speaking to them. We were asked to go again, which (D.V.) we shall gladly do.

Wednesday, 24th.—The young Tartar man came to escort us to his home, as we were unable to find the house yesterday; so early after dinner I went with our Bible-woman. They were, as before, so glad to see us. We read to them part of John i.; the lady of the house and all her daughters are deeply interested. We prayed with them, and they all seemed glad; the gentleman of the house also listened, and is thinking of giving up his opium-smoking. They said they would be willing for me to go and teach their youngest girl—about 13 years old, I should think.

Christmas morning, Thursday.—Had a native service at 7.30 for Church members, seventeen of us in all present. We had praise together. Our American friends, Mr. and Mrs. Graham, Mr. and Mrs. Woods, etc., of the American Presbyterian Mission, invited us to take dinner with them; the children had a Christmas tree. We had a pleasant time; afterwards had a very interesting and solemn service. Thank our Heavenly Father for a very happy day spent in China! The day was very bright, and quite warm in the afternoon.

Friday, 26th.—This evening two colporteurs came in

they are very bright. We had a chat together about the work, and have invited them to meet with us to-morrow evening at our prayer-meeting; they are Hu-peh men, from Hankow.

Tuesday, 30th.—Only one child came to read—a sharp little fellow. To-day is bitterly cold. This afternoon, had our women's Bible-class. Thank God for an increasing interest in hearing the Word of God! We find it best to take a very little each time, and to question it back from week to week.

Wednesday, 31st.—This afternoon the children came to read, and the first boy was rewarded for knowing fifty characters. This will hurry the others up to come regularly and learn. He was so proud of his cash; his mother, who was at the sewing-class, was also delighted.

Afterwards the Bible-woman went with me to teach my other little scholar and her elder sisters. Again they

listened to "more about JESUS." The remind me of Cornelius and his family. I have scarcely spoken to the gentleman of the house, but the lady and her daughters drink in every word; the father listens to all from a side room. The whole family are learning to pray daily, and we are expecting they will soon be the LORD'S. Our hope is in God.

We have had a very good time together, Misses Williams and Thirgood and myself, at the Throne of Grace, the last hours of this year, feeling full of praise to our loving Heavenly FATHER for all the mercies and blessings of this year, and at the same time deeply feeling our need of the precious, precious blood to cover all the past sins and failures. "Bless the LORD, O my soul; and all that is within me, bless His holy name!" Praise God for a New Year, and all the new opportunities it will bring to testify for Him and to work for Him!

## GENERAL.

### In Memoriam.

S. GJERDE.—A. H. ABRAHAMSON.

IN the items of news under "Personalia," it will be observed that two more beloved workers have been taken from us—their "warfare accomplished, the victory won." Both have been but a brief time in the field, yet the LORD suffered them not to tarry longer. Before he sailed for China, on October 2nd, 1890, as a missionary of the Norwegian Mission working in association with this Mission, our Brother S. Gjerde spent a short time with us in London, and during that period created a favourable impression as an earnest, quiet, and single-minded Christian—one deeply penetrated with the desire to preach CHRIST to the heathen. He developed symptoms of consumption on the voyage out, which rapidly increased at Gan-k'ing. Subsequently he rallied, but the hopes raised were disappointed, and he quietly passed away on May 29th.

The other Brother, A. H. Abrahamson, suddenly removed by typhus fever, was one of the fifty Scandinavians recently arrived in China. So soon has this band been called to make proof of its faith and devotion! "It is the LORD: let Him do what seemeth Him good."

We briefly announced in the June number the departure of Miss H. R. Stedman. Since then we have received the following particulars of her last days, which will be read with interest. C. T. F.

#### A JOYOUS HOME-GOING—MISS H. RUTH STEDMAN'S LAST ILLNESS.

FROM Miss Bee.—Yang-chau, March 31st.—You will by this time have received tidings of the sickness in the Home here. Ruth and I were out last Sunday, and we prayed before we went that the handful of seed to be sown might have fruit that should shake as Lebanon. In a side street many women gathered to listen to Ruth, and men listened at a distance, till the number became so great we had to go on. One woman invited us into her house, she had been attended by a mission doctor up north; she and two others listened very attentively, and on the next Sunday morning this woman was in chapel. We came in close contact with a case of small-pox on the way home, but thought nothing of it as it is so common. If we present our bodies a living sacrifice, we must not be surprised if God takes us at our word. Ruth is resting in God's love. We sang at her request to-night a hymn that voices the feelings of each of us: the chorus is, "Jesus, I am resting, resting in the joy of what Thou art; I am finding out the greatness of Thy loving heart." The LORD may see fit to bring others under the shadow, but it is the shadow of the Almighty.

From Miss Ferriman.—I have been asked to send you word about the home-going of our dear sister, Ruth Sted-

man. The LORD answered our prayers and greatly glorified Himself in her sickness and death. She did not suffer very much, and was full of peace and joy, not caring to speak on earthly things. All day yesterday she seemed not to feel herself here but in heaven, and said that her body must be laid by Annie Dunn, at Ching-kiang to await the resurrection morning. She fell asleep, just as a little babe, with a sweet smile upon her countenance, at two o'clock this morning. Mr. McCarthy, Miss Murray, her sister, and Miss Fysh will go to Ching-kiang to-day for the funeral.

From Miss Fysh.—I would like to tell you a little about dear Ruth Stedman, as I was with her in her short illness, having the great privilege of helping in ministering to her. Dear Ruth had been ailing for about a fortnight before she came to us here yesterday week, and then her head and back were aching and she was very sick and unable to sleep. The day following, the pain in the back was so great that small-pox was feared, and every precaution was taken. During Sunday night there was every appearance of typhoid fever, but on Monday morning the spots became more marked, and we were quite sure of its being small-pox. On Wednesday morning dear Ruth felt that the

Master was calling her home; there was something in her throat that seemed to be nearly choking her, which she tried in vain to cough away, and which was her greatest trouble. Towards the last, very little nourishment could be given because of the pain and distress in swallowing. It was about five a.m. on Wednesday morning that dear Ruth told us she was quite sure the LORD JESUS wanted her, and spoke most gratefully of all that had been done for her. As the day went on, her joy in so soon seeing JESUS became fuller and fuller, and from that time her eyes never fell (though before they were too bad to open), but were filled with a light not of earth, but of the glory of the LORD, which it had been promised we should see. "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" was given to Mr. McCarthy and to several others on Tuesday and Wednesday; very specially did the LORD manifest Himself to our dear sister and to each one in the Home. On Wednesday morning dear Ruth's prayer was "Come, LORD JESUS, come quickly dear LORD JESUS," and once "Why does He not come?" "He showed me the glory: I did think He was coming then." After a pause, "I think I know why JESUS has not come for me, perhaps my place is not quite ready." Our LORD filled her with His own sweet peace, all that day she seemed to be living in heaven, and was

surprised at any reference we made to herself as still in the body. "You forget, dear, this old body is done with; I left it down here when JESUS came for me."

I wish I could tell you more. We shall never forget the joyful privilege of being with our beloved one in the LORD; till the last she was conscious and rejoicing, following every line of the many hymns we sung, and even correcting us when wrong. Many beautiful texts fell from her lips, and the choicest of messages were sent to her dearest friends.

Another writes: You will have already heard from others of what came upon us so suddenly and unexpectedly that we can scarcely realise it to be more than a dream, and yet the vivid sense of the presence of JESUS, and the glimpse which He has given us into the glory beyond, in connection with the home-going of our dear sister is indeed no dream. I believe that blessing to many people and of various kinds will come out of the removal of our sister; the fragrance of the name of JESUS which filled the room where she lay during her last days on earth, has already been shed abroad far outside, and in response to our hearts' desire, "Father, glorify Thy name," I feel sure He says to us, "I have both glorified it, and will glorify it again." Oh the sorrowful hearts! only He can bind them up; and He will do it.

## The Attitude of the Missionary in Time of Danger.

LETTER TO THE MISSIONARIES OF THE CHINA INLAND MISSION.

FROM J. HUDSON TAYLOR.

**S**HANGHAI, June 16.—You will most of you have heard of the time of excitement through which many stations in the Yang-tse valley have passed. The hostility has been mainly against the Roman Catholic Foundling Institutions. Life has been sacrificed at Wu-sueh, where we are told that an emissary of the Roman Catholics brought four babies to be taken by steamer to Kiukiang. The people believing that the poor little things were to be murdered, in their indignation seized a Wesleyan missionary who was waiting for a steamer, and murdered him, and a Custom House officer who came to the rescue.

It is hoped that the danger is now passing away, though some fear that one of the secret societies may yet cause further trouble.

The present time seems, therefore, opportune for considering the course that we as missionaries should adopt in times of excitement and danger, and several have said that they thought it would be helpful if I gave you my thoughts on the subject.

First, then, let me remind you of the importance in this day of the command not to speak evil of dignities, but on the contrary to pray for those in authority. The rulers of this land have often a difficult path: it is not easy for them to take our part against their own people, and we do well to pray that they may have courage and wisdom to act firmly and justly; such prayers should be public as well as private. Much may depend on their finding that Christianity promotes loyalty to the powers that be, and the giving of honour to those to whom it is due.

Secondly,—We do well to recognise that we are not here as representatives of Western Powers, and that our duties do not correspond with theirs. We are here as witnesses and representatives of the LORD JESUS CHRIST. "As My FATHER hath sent Me, even so send I you." Once, disciples mistakenly would have called down fire from heaven to avenge the MASTER Himself; but He rebuked them

and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And again when the soldiers would arrest our LORD, one of His disciples drew his sword in His defence, but our SAVIOUR said, "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to My FATHER, and He shall presently give Me more than twelve legions of angels?" We may safely conclude that our use of any weapon of defence, whereby another might be injured, would misrepresent our MASTER, whose own distinct command to His disciples was, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

Thirdly,—If, then, it would not be consistent for us to use weapons for our own defence, it may be asked, Should we not leave our stations for such places as are, or can be, defended by the officers of our respective Governments? It seems to me that there are several important reasons against taking this course, unless absolutely compelled to do so.

(a) We are in our stations at God's command, and as His ambassadors, and therefore have both promise of, and claim to, His protection. We have many of us gone to places far removed from foreign protection on this very ground. Our risen SAVIOUR has told us that all power has been committed unto Him; and that, because this is so, we are to go everywhere, reckoning His unfailing presence better defence than that which the arm of flesh can provide. We have a rare opportunity in times of danger of proving His promises for ourselves, and before our converts.

(b) We are continually encouraging our converts to brave persecution and to suffer loss for CHRIST's sake, and they are very apt to think that it is easy for us to speak in this way, seeing that, as far as they can tell, we are well-to-do

and exposed to no danger or loss. When, then, *we* are in danger they will mark very closely our conduct, and judge for themselves how far we really believe that

"Sufficient is His arm alone and our defence is sure."

What a loss it would be if any of them should think that we cared more for our property than for their souls, or relied more upon a gunboat or a band of soldiers than upon the living God! Years of teaching would not impress them as our conduct at such times may do. Moreover, their sympathy will be drawn out for us when they see us willing to suffer for the Gospel, as they so often have to do. A time of danger is a grand opportunity of being an object lesson to the native Christians.

(c) The moral effect of our action upon the heathen will, to a considerable extent, be the same as upon the converts. A calm and confident demeanour will go far to disarm sus-

pect of *possible* persecution. If the LORD suffers us to be driven away, as St. Paul so frequently was, the responsibility will then rest with Him; and He will surely work out His own purposes through the trial. But let us not retire ourselves from fear of loss or danger, and so doing perhaps leave our MASTER'S sheep just when they most need the shepherd's presence and care.

We conclude, then, that the right course, and the best policy alike, is to remain at our posts whenever this is possible. We may well rejoice that it is so, and that duty does not require the suspension of our work; for life is short, and daily the people are dying without GOD. We have a glorious message to proclaim—

"Tell it out among the people that the LORD is KING,"

—and never can we tell it so well as when our own hearts are resting and rejoicing in it in the midst of danger. At



MRS. SCHOFIELD'S BOYS' SCHOOL, CHEFOO—(see p. 105).

picion. The people will not be slow to observe that we are not afraid, and to conclude that we have no reason to be. But if we flee, they are sure to conclude that we are guilty of some of the charges brought against us, and will be emboldened to attack and loot or destroy our premises. Even a dog will run after you if you run away from him!

Some of the older members of our Mission have passed through more serious times of excitement than the present. We have never at such times retired from a station; and though holding the fort has not always secured us against a riot, it has often done so, and has proved abundantly fruitful in strengthening the faith of our native converts.

An objection may arise in some minds that we are directed, if persecuted in one city, to flee to another; to which we would reply that we are not told to flee through

such times tell-tale faces will witness unmistakably for our MASTER, and our ROCK will be seen to be not as their rock, even our enemies being judges. A holy joy in God is a far better protector than a revolver. The one might inspire fear and hate; the other will suggest innocence, and tend to inspire faith in us and in our message. It may not always bring deliverance—our MASTER was crucified and Stephen was stoned; but blessings infinitely greater than could otherwise have been achieved were the result. There is something better than protection; but the martyr's crown is prepared for few, and such are prepared for it. To us all is given the dignity of being ambassadors for the KING of kings; and all His power is at all times behind us. We may therefore boldly say, "The LORD is on my side: I will not fear. What can man do unto me?"



## Conference of Workers from North America.

By Miss E. M. LUCAS.

SHANGHAI, April 21st.—The Conference of North-American workers of the C.I.M., which commenced here April 14th, having now drawn to a close, I will try to give you a brief account of all that has taken place. The testimony of every one present during this week has been that the LORD has done exceeding abundantly above all that we asked or thought, in giving us to realise His presence in our midst, and no words express adequately the deep gratitude we feel to our blessed LORD for giving us such an opportunity of gathering round Himself and learning more of the height, depth, breadth, and length of that love which passeth knowledge.

We commenced the opening meeting on Tuesday, 14th inst., at 10.30 a.m., by singing the hymn, "We would see Jesus," after which many prayers were offered that we might indeed *see Him*, and Him alone, during the whole session, and that everything that was said might only be to the glory of His dear name. Mr. Frost then gave us a Bible study on Luke v. 12. I would here mention that all the morning Bible readings were conducted by Mr. Frost. At 4 p.m. Mr. Taylor led the meeting, subject: "Study of the Chinese Language." The evening meeting was devoted to the testimonies of the North-American workers, of the special spiritual blessings received since coming to China. Every word showed the greatness of God's faithfulness and love, and the key-note of the whole meeting was "Praise."

Wednesday, 15th, 10 a.m.—Question Drawer and Bible Study on Christ and the Church. This subject occupied several mornings, and was much blessed to us. Wednesday afternoon, 4 p.m., subject: "Colportage." This, too, was most interesting; some experienced workers being present, we had the privilege of their opinions as to methods, etc. Wednesday evening—Testimonies of those at present studying in the Yang-chau and Gan-k'ing Homes.

Thursday, 10.30 a.m.—Question Drawer and Bible Study: The unity of the *body*,—relationship to the head,—relationship of members to head.

Thursday, 2 p.m.—We had a most helpful reading by Mr. Southey, of Australia, on the prophetic aspects of the six Jewish Feasts, as found in Lev. xiii.

4 p.m.—Topic: Home Life and Work in Stations, led by Mr. McCarthy. This meeting was remarkably helpful, and embraced many important points, such as spiritual and physical rules for home life.

8 p.m.—Mr. Taylor read Psalm xxxiv. in commencement. He said, "The Psalmist did not seem to have difficulty in finding the proper time to bless God, he did it *continually*. There is no danger of speaking too much in praise of Him. We want to make people think bigger, better thoughts about God. We want to magnify Him as a great, glorious, good God." One worker said, "The LORD has done a good deal more *for me* than through me. He has shown me that He could do without me, and has given me a great blessing." The Misses Scott, Miss Irwin, Miss Kay, and I gave our testimonies.

Friday, 10.30 a.m.—Question Drawer and Bible Study: Relationship of members to members. Rom. xxii. 4, 5. If I *realise* that I am a member of the whole Body, unity will be preserved. The sin of one member affects the whole Body. If a member is out of place, the Body suffers; if

the Body is out of place, the members suffer. This is a very solemn fact, and one we do well to pray over, searching our innermost hearts to know how we each stand as members in particular.

Friday, 4 p.m.—Topic: Itinerant Work. In this branch our sisters and brothers have received much help and blessing, and we had a splendid meeting. They one and all testified of much joy experienced in itinerating. It was very encouraging to hear how inquirers were led to the "Jesus Halls," and how faithful the paid and unpaid native helpers are in spreading the Gospel. During these meetings the people seem usually to have been respectful to our sisters. All the brethren have, when in KIANG-SI, been greatly helped in travelling from one city or village to the other. One testifying last night said he had "not found *open cities*, but *open hearts*," which is of most importance. First gather the living church, and then a church of brick or wood will naturally follow.

Friday evening, the KIANG-SI lady workers gave their testimonies. Each told of the goodness of the LORD.

Saturday, we had Bible Study in the morning, on consecration; and a business meeting to discuss the formation of churches in the afternoon. Mr. Taylor spoke almost the whole time.

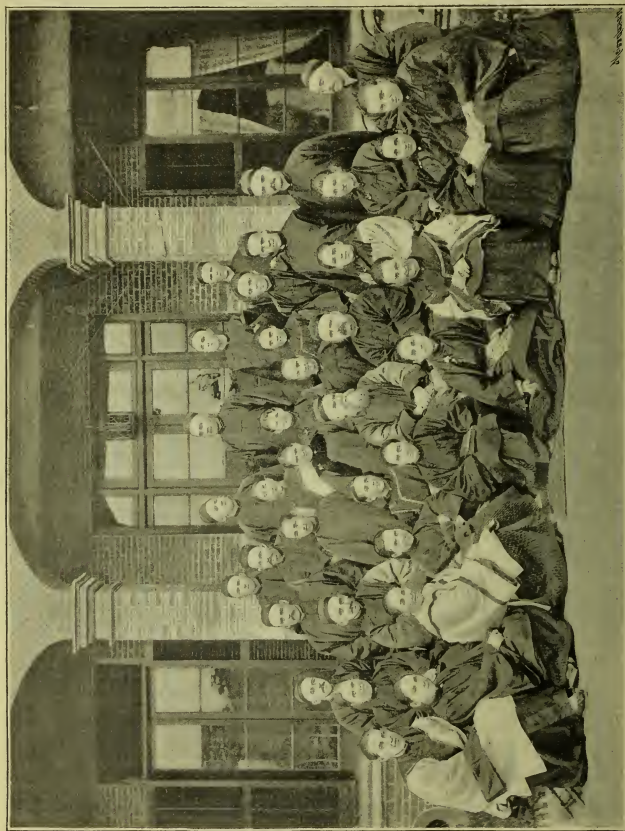
Sunday, the friends went to the outside public service in the morning, and there were Bible Readings here in the afternoon and evening. All our morning and evening meetings were open to the public, and it was a great joy to see the different friends come in. Several sailors and a few policemen were in our midst; they seemed to get greatly helped by the testimony meetings. I forgot to mention that at the Saturday evening prayer-meeting the Australian friends told us how they had been led out to China, and we had much prayer for them.

The Monday Bible Reading was on sanctification. Mr. Frost gave us some wonderful thoughts. In the afternoon Mr. Frost told us the story of the formation of the North American branch of our work, prefaced by a very helpful Bible study and prayer. We were all intensely interested, and praised the LORD for so wonderfully preparing and preserving the work, and the dear workers. The evening was given up to a testimony meeting. Miss Gardner told us how *Th-yang Hien* was opened up to the Gospel. Some of the brethren also gave testimonies. We were greatly interested to hear how Mr. Lawson had made his way into HU-NAN.

Tuesday, the last day of the Conference, came at last. The morning was given up to purely business matters, the MASTER'S presence was very manifest and we praised the LORD for the help given to each one. In the afternoon more meetings; at 8 p.m. we assembled to partake of the LORD'S Supper, and had an after-meeting for testifying of spiritual blessings received.

[The above notes of Conference are taken from the "American Supplement" to CHINA'S MILLIONS, published monthly. Any of our readers sending us twelve penny stamps can have it mailed to them as issued.]

On the next page will be found the group of the N. A. workers, and with them Mr. and Mrs. Hudson Taylor and Mr. H. W. Frost, of Toronto. The likenesses are, unfortunately, so bad, that we regret the less not having the names to attach to them.]



THE WORKERS FROM NORTH AMERICA ASSEMBLED FOR CONFERENCE AT SHANGHAI—(see preceding page).

## Notes.

**KAN-SUH.**—Mr. Easton, who is Superintendent of the Province, reports: From Si-ning, we learn that Mr. C. P. Turner has been able to rent a small place in a village near Kwei-teh, whither he went for the winter.

At Liang-chau, Mr. Laughton has been holding evening meetings. Mr. Hall will soon have joined him, when they will be able to extend their efforts.

Mr. and Mrs. Hunt have recently visited Lan-chau. Mr. G. Brown says the work there is steadily improving.

Much of the work at Ts'in-chau is encouraging. Mr. and Mrs. Botham have been staying there for a time.

**SHEN-SI.**—At Han-chung some specially good times were enjoyed at the Chinese New Year. The girls' school has been given up owing to Miss Johnson's failure of health, but the boys' school is continued. There are more openings than ever in this part, but the workers grow fewer rather than more.

Mr. Folke has opened a new station at San-yuen, in the Si-gan plain.

**SHAN-SI.**—Mr. Key had made a tour of the villages round Ta-ning, and says it is very encouraging to see the way the Gospel is spreading in the different districts.

Mr. A. Ewing thinks that there is much hope of the work at Pao-t'eo, though at present they can count no converts. Village work will, he expects, be the most fruitful. "There is much to discourage and cast down, but God keepeth watch above His own," he says.

Misses Hoskin and Smith have been living for some little time at an out-station of P'ing-yang, and have seen much to gratify them when visiting in the villages.

**HO-NAN.**—Mr. Mills made an evangelistic journey to T'ang-hien and other places, and seems to have met with acceptance. On his return, he took charge of the work at She-k'i-tien, Mr. H. H. Taylor having left for the coast.

**SI-CHU'EN.**—Mr. Faers writes from Chung-king: The Lord is helping and blessing us very much. There are now over sixty persons in full fellowship. I have a large boys' school, and Mrs. Cameron has a girls' school numbering thirty. Pray for us.

Writing from Pa-chau, Mr. Hayward says the Guest-hall work gives much encouragement. People come in from sixty miles around, and listen with great attention. He hoped they should soon be able to visit a number of places from which apparently-interested visitors had come.

**HU-PEH.**—In a letter from Lao-ho-k'eo occurs the following from Mr. G. King: One longs to see the work prospering, but as yet we seem to be in the position of those who "have toiled all the night, and have taken nothing." When you remember this place, pray that the street and country chapels may be used and blessed.

**GAN HWUY.**—Attempts are being made to open up a new station at Ing-chau Fu to be occupied, God willing, by Mr. and Mrs. Geo. Hunter and Mr. Donald.

**YUN-NAN.**—Mr. Tomkinson has visited 153 villages since the end of October. In the district around Yun-nan Fu there are probably hundreds of villages yet unvisited, as they had gone over only a small part of the plain.

At Ta-li Fu Mr. J. Smith thinks there are many waiting for some bolder believer to set the example, each being afraid to make a profession of faith in Jesus until someone else does.

**KWEI-CHAU.**—Mr. Adam says that he has invitations from the people of several villages around Gan-shun Fu to visit them. At Gan-shun-chau the work is very promising just now. Three families had put away their idols, and it was hoped three others would soon do likewise.

**KIANG-SI.**—The northern portion of this province has shared in the prevailing riots, some account of which, extracted from a letter from Mr. Taylor, will be found on p. 113. Mr. Frost, Secretary of the Council for North America, accompanied by Mr. Stanley Smith, paid a visit to the province, where most of the missionaries from North America are working.

**CHEH-KIANG.**—At T'ai-chau they have a new chapel, which seats 250 persons. Mr. Rudland says there are often 300 in it; the ordinary Sunday congregation numbers about 150—scarcely less. The little churches are getting somewhat organised, and the native helpers more used to the work. There are open doors on every hand, the work being limited only by time and strength.

On May 17th, at Din-tsi, twenty-five persons sat down to the Lord's Table in a chapel once an idol temple.

Enquirers were steadily increasing at T'ai-p'ing, Din-tsi, and Yang-fu-miao.

## BAPTISMS.

**KAN-SUH.**—Ning-hsia, January 11th, three; Lan-chau, March 31st, three.

**SHAN-SI.**—Ta-ning, March 21st, seventeen.

**SHEN-SI.**—Han-chung, May 17th, thirteen.

**HO-NAN.**—Chau-kia-k'eo, March 15th, three.

**GAN-HWUY.**—Ku-ch'eng, May 12th, five; Fuh-hsing-tsih, May 17th, seven.

**YUN-NAN.**—K'uh-tsing, Feb. 22nd, one; Yun-nan Fu, March 1st, two.

**CHEH-KIANG.**—T'ai-chau, April 13th, nine; Shao-hing, April 18th, four; May 13th, six; Out-station, April 18th, four; Hang-chau, April 12th, three; Din-tsi, May 15th, seven, May 17th, three; Bing-yae, May 10th, three; Dong-ling, May 22nd, six and four.

## SELF-SUPPORT—A REASONABLE SUGGESTION.

**A**LTHOUGH a missionary, and in a portion of the body badly off for money and workers, I think it right to send you my mite. I am a self-supporting missionary myself, as many of your workers are, and I think the Church ought to awake up to the fact that men of independent means should not be content to send others to labour in the mission field abroad, nor even merely to go themselves; they ought to do both—to go themselves and help to furnish means to send others. When men and women with means wake up to their double responsibility, as above, there will be no want of workers or money for missions either abroad or at home. And we may reasonably expect that the majority of such self-supporting workers will be men and women of some culture."—*Extract from a donor's letter.*

## THE C.I.M. AN OBJECT LESSON.

**T**HE China Inland Mission may almost be said to be a society of all orthodox denominations; and this intercommunion of "the sects," this harmonious working together of differing believers under a common organisation, presents to the world an object lesson of peculiar significance. It is also an interesting fact that representatives from many lands are included—Dutch, Swede, Norwegian, Russian, German, Swiss, Welsh, Scotch, Irish, English, Canadian, American (U.S.), Australian, East Indian, and one Chinese reckoned in the foreign staff. The number of reinforcements to the Mission since last October, up to the first of March, was 127. If success continues to attend this movement, it is likely to prove a great and growing factor in the problem of the world's evangelisation.—*The Chinese Recorder.*

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

MR. HUDSON TAYLOR having visited the training homes, writes that he has, in consultation with those concerned, made the following arrangements for sending forward the reinforcements, as far as may prove practicable, some of which have already been commenced or completed.

For KAN-SUH.—Mr. Rijnhart and Misses Sorrenson and Sauzé to Lan-chau; Misses Basnett and Slater to Liang-chau; Mr. Ridley to Ning-hsia; Misses Rayer and Query to Ts'in-chau. Miss Annie Taylor has also gone to this Province, her heart being still towards Tibet.

For SHEN-SI.—Mr. and Mrs. Southey, and Misses Booth and Steel to Han-chung; Mr. Lagerquist to Feng-tsiang Fu; Messrs. Hahne and Berg to San-yuen to join Mr. Folke.

For SHAN-SI.—Messrs. Olsson and Carleson to Pao-t'eo; Mr. Prentice to Ta-t'ung; sixteen Scandinavian brethren to Hiao-i and adjoining district; Mr. and Mrs. D. Lawson to Lu-ch'eng.

For SHAN-TUNG.—Mr. Devenish to Chefoo Boys' School; Mr. and Mrs. McMullan to Ning-hai chau (*pro tem.*).

For HO-NAN.—Mr. Talbot and Misses Lucas and Lloyd to Chau-kia-k'eo; Miss Marler to She-ki-tien.

For SI-CH'UEN.—Mr. Cormack and Misses Bee and Nilson to Ch'en-tu; Misses Hol and Næss to Kwan-hien; Miss Fowle to Pao-ning; Misses Karlman and Johanson to Pao-chau. Miss Hook remains in Si-ch'uen, and is not to go to YUN-NAN as before arranged.

For GAN-HWUY.—Miss Byron to Ning-kwoh; Mr. and Mrs. George Hunter are staying at Luh-gan, and Mr. Donald at Cheng-yang-kwan, both temporarily, in view of the anticipated opening of a station at Ing-chau Fu.

For KIANG-SU.—At Shanghai, Mr. J. E. Duff has relieved Mr. Donald in the postal department; Miss L. J. Kay has joined Miss Williamson in Miss Palmer's place; Mr. and Mrs. Andrew and Mr. Macoun are assisting Mr. Taylor in Mr. Stevenson's absence.

Misses Roberts and R. Box are working at Chinkiang, inside the city, with Miss Lane; Miss Porter is helping in the work at Yang-chau; a few changes have also taken place in the stations on the Grand Canal.

For YUN-NAN.—Misses Fysh and Aspinall to Yun-nan Fu; Mr. and Mrs. Vanstone have opened and occupied a new station at Tung-ch'uan Fu.

For KWEI-CHAU.—Mr. Cecil Smith to Kwei-yang.

For KIANG-SI.—Misses McFarlane, Prytz, and Lang to Ta-k'u-t'ang; Mr. and Mrs. J. T. Reid, and probably Mr. and Mrs. Rough, to Nan-k'ang Fu; Messrs. W. Taylor and Thor to join the brethren interitating in S.W. Kiang-si; Misses Irvin, Pook, and Power, and several of the Scandinavian sisters have gone to this province.

For CHEH-KIANG.—Miss Tanner to Wun-chau, to help in the school; Messrs. Bender and Gilmer to Ch'u-chau; Misses Bäumer and Schnütgen to Ch'ang-shan; Mr. and Mrs. Bagnall are occupying Kiu-chau temporarily with a number of the Scandinavian brethren.

Mr. Taylor reports the health of the Mission, on May 13th, as fairly good on the whole. Several needing change had gone to CHEFOO, including Miss E. Webb (who has relieved Miss Malin at the boys' school for the time being), Mr. and Mrs. Eason, Mr. and Mrs. Broumton, Messrs. Goodall and Harrison, Misses Say, J. Gardiner, Johnson, Hanbury, F. M. Williams, and Fitzsimons.

### ARRIVALS.

In England.—Mr. and Mrs. W. J. Lewis, on July 4th.

Mr. Stanley P. Smith, on August 10th.

In Canada.—Mr. H. W. Frost, on July 27th, at Toronto.

In China.—Mr. and Mrs. Southey and party, from Australia, on April 12th.

### DEPARTURES.

From Shanghai.—Miss M. Reid, for Tasmania, on May 11th.

Mr. O. Rosenquist for U.S.A., on June 12th.

### DEATHS.

Gjerde.—At Shanghai, on May 29th, S. Gjerde, from Norway, of consumption.

Abrahamson.—At Ping-yao, SHAN-SI, on June —, A. H. Abrahamson, one of the Scandinavian party, of typhus fever.

Mrs. Broumton appears to have now recovered from her long and trying illness, through God's goodness. Mr. Broumton is not feeling very strong yet. They had both gone to Chefoo for change.

We notice that Mr. C. A. Ewbank, who went from China to Australia (it was feared far gone in consumption, but who has made a wonderful recovery) has been elected Secretary of the Adelaide Auxiliary Council.

Mr. Goodall has undertaken to help Mr. Broumton in the financial work, which has now grown quite beyond the powers of one person.

We were concerned to hear that Mrs. A. H. Huntley had been ill with small-pox, but trust she has now recovered.

Miss Minnie Meadows, daughter of Mr. J. Meadows, of Shao-hing, has been taken on the staff of the Mission.

We regret that Miss Mary Reed's health has again failed, compelling her once more to return to her home in Tasmania.

Mr. J. S. Rough and Miss Munro were united in marriage at Shanghai on April 23rd. They would possibly go to work in Nan-k'ang Fu, KIANG-SI.

The Mission has gained a new worker through the marriage, on April 16th, at Bhamo, Burmah, of Mr. Thomas Selkirk with Miss F. B. Manning, of the American Baptist Missionary Union.

Mr. and Mrs. Herbert Taylor had reached Shanghai from HO-NAN, both in feeble health. There is a possibility that they may have to come home on furlough.

## Report and Accounts.

THE letter from Mr. Hudson Taylor, read at the Anniversary Meetings, which appeared in our last number, was only intended to anticipate his regular Report. Owing, however, to the exceptional circumstances in which he had been placed through the home-coming of Mr. Stevenson, and then of his private Secretary, he has been wholly unable to accomplish his intention, so we are compelled to accept the letter as the equivalent, and now append the Table of Statistics and Accounts.

We would again beg much and continued prayer for Mr. Taylor in the many claims now upon him.

## Statistics of the China Inland Mission for January, 1891.

PROVINCES. <i>(Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of iterations begun.)</i>	STATIONS. <i>(Capitals of Provinces in capitals, of Prefectures in small capitals, and of Counties in romans: Market towns in italics.)</i>	Work Begun.	Stations and Missionaries.		Paid Native Helpers.						Unpaid Native Helpers.	Communicants in Fellowship.		Baptised Persons.		Schools.				Hospitals, Dispensaries, and Religious Societies for Cure of Opium Smoking.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
			Stations.	Chapels.	Missionaries & their Wives, & Associates.	Ordin. Pastors.	Asst. Preschers.	School Teachers.	Colporters, etc.	Chapel Keepers.		Bible Women.	Male.	Female.	Baptised in 1890.	Baptised from conversions.	Organised Churches.	Boarding.			Native Pupils.	Schools.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
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I. KAN-SUH, 1876...	1 LAN-CHAU ... 2 SI-NING (Tibetan work) ... 3 LIANG-CHAU ... 4 NING-HSIA ... 5 TS'IN-CHAU ...	1885 1885 1888 1885 1878	1 1 1 1 1	...	1 1 1 1 1	6 3 3 2 7	...	...	...	1 ...	...	2 ...	3 1 1 3 1e.	1 ...	4 ...	7 1 ...	1 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...</



PROVINCES. (Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of itinerations begun.)	STATIONS.		Stations and Missionaries.		Paid Native Helpers.						Unpaid Native Helpers.	Communi- cants in Fellow- ship.		Baptised Persons.		Schools.				Hospitals, Dispensaries, for Cure of Opium Smoking.			
	(Capitals of Provinces in capitals, of Prefectures in small capitals, and of Counties in romans; Market towns in italics.)	Work Begun.	Stations.	Out-Station.	Missionaries & their Wives & Associates.	Ordnd. Pastors.	Assn. Preachers.	School Teachers.	Colporteurs, etc., Chapel Keepers.	Bible Women.		Male.	Female.	Baptised in 1890.	Baptised from commencement.	Organised Churches.	Boarding		Day.				
																	Schools.	Native Pupils.	Schools.		Native Pupils.		
VIII. HU-PEH, 1874 ...	44 WU-CH'ANG ... 1874	1	...	...	2	...	...	...	...	...	5	4	...	44	...	...	...	...	...	...			
	45 Han-hou ... 1884	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	46 Fan-ch'eng ... 1878	1	...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	47 Lao-ho-k'eo ... 1887	1	...	1	4	...	...	...	...	...	9	15	...	35	1	...	...	...	...	1D			
	48 I-CH'ANG ... 1889	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	49 Sha-shih ... 1884	1	...	1	1	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...			
	50 Shih-sheo ... 1888	1	...	1	2	...	1	...	...	...	1	...	...	2	...	...	...	...	...	...			
IX. GAN-HWUY, 1869	51 Cheng-yang-kwan ... 1887	1	...	1	3	...	1	...	...	...	7	1	3	6	1	...	...	...	...	...			
	52 Lai-gan ... 1887	1	3	3	2	...	1	...	...	2c. 2el.	51	32	10	104	2	...	...	1	3G. 3B.	...			
	53 LUH-GAN ... 1890	1	...	1	2	...	1	...	1	...	...	2	1	...	...	...	...	...	...	...			
	54 GAN-K'ING ... 1869	1	2	2	14	1	2	...	2	1e.	71	32	17	153	3	...	...	...	...	...			
	55 CH'U-CHAU ... 1886	1	...	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	56 Ta-t'ung ... 1890	1	...	1	2	...	1	...	...	...	1	...	...	5	...	...	...	...	...	...			
	57 NING-KWOH ... 1874	1	4	5	4	...	...	1	1	1	34	16	9	70	1	1	5G. 1B.	...	...	1R.			
	58 KWANG-TEH ... 1890	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	59 HWUY-CHAU ... 1875	1	2	2	5	...	...	...	1	1	...	5	4	...	7	1	...	...	...	...			
X. KIANG-SU, 1854	60 Shang-hai ... 1854	1	...	...	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	61 CHIN-KIANG ... 1888	1	...	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	62 YANG-CHAU ... 1868	1	...	2	13	...	1	1	1	3	...	61	47	8	112	2	1	19G.	...	...			
	63 Kao-yiu ... 1888	1	...	1	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	64 Ts'ing-kiang-p'u ... 1869	1	1	1	3	...	...	...	...	1	...	...	...	...	...	...	1	12B	...	...			
	Former work ...	...	...	...	...	...	...	...	...	...	...	...	...	98	...	...	...	...	...	...			
XI. YUN-NAN, 1877...	65 Bham-lé (Barmah). ... 1875	1	...	1	1	...	...	...	...	2d.	11	2	1	18	1	...	...	...	...	...			
	66 TA-LI FU ... 1881	1	...	1	5	...	...	...	...	...	...	...	...	1	1	11B.	...	...	...	...			
	67 YUN-NAN FU ... 1882	1	...	2	10	...	...	...	...	...	...	2	...	2	10	1	...	...	...	...			
	68 CHAU-TUNG FU ... 1887	1	...	1	3	...	...	1	...	...	...	...	...	...	...	...	1	17B.	...	...			
	69 KU'U-TS'ING FU ... 1889	1	...	1	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
XII. KWEI-CHAU, 1877	70 KWEI-YANG ... 1877	1	...	1	8	...	1	1	...	1	23	18	8	53	1	1	8G.	1	5B.	1D. 1R.			
	71 GAN-SHUN FU ... 1888	1	1	1	1	...	1	1	...	1e.	9	4	6	7	1	...	1	7B	...	1R.			
XIII. HU-NAN, 1875 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
XIV. KIANG-SI, 1869...	72 KIU-KIANG ... 1889	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	73 Ta-kw'ang ... 1873	1	...	1	4	...	...	...	...	...	2	1	...	10	1	...	...	...	...	...			
	74 NAN-K'ANG ... 1887	1	...	1	5	...	1	...	...	...	3	2	1	10	1	...	...	...	...	...			
	75 Gan-ren ... 1889	1	...	...	2	...	...	...	...	...	...	...	10	1	...	...	...	...	...	...			
	76 Kwei-ki ... 1878	1	1	1	2	...	2	...	...	...	...	...	19	7	1	...	...	...	...	...			
	77 Ih-yang ... 1890	1	...	1	2	...	...	...	...	...	...	...	5	5	1	...	...	...	...	...			
	78 Ho'ko ... 1878	1	...	1	4	...	1	1	...	1	...	...	11	42	1	...	...	...	...	...			
	79 Kwang-feng ... 1889	1	...	...	...	...	...	...	...	...	...	...	13	17	1	...	...	...	...	...			
	80 Yang'ko ... 1890	1	...	...	2	...	...	...	...	...	...	...	3	...	...	...	...	...	...	...			
	81 Yü-shan ... 1877	1	...	1	2	...	1	4	...	3	48	48	10	99	1	...	...	...	...	...			
	Itinerating ...	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
XV. CHEH-KIANG, 1857	82 HANG-CHAU ... 1866	...	6	7	...	...	1	4	...	...	1p.	77	46	12	276	6	...	...	...	...			
	83 SHAO-HING ... 1866	...	1	5	6	...	1	5	1	2	1	113	78	5	276	5	1	13G.	...	...			
	84 Sin-ch'ang ... 1869	...	1	2	2	...	...	2	...	...	...	11	13	2	27	1	...	...	...	...			
	85 NING-FO ... 1887	...	...	2	2	...	...	1	...	...	1d.	12	6	3	157	1	...	...	...	...			
	86 Pung-hwa ... 1866	...	1	2	3	...	1	1	2	...	...	21	28	4	121	...	...	...	...	...			
	85 Ning-hai ... 1868	...	1	1	3	...	1	...	...	...	...	12	12	1	66	2	...	...	...	...			
	86 TAI-CHAU ... 1867	...	1	6	7	...	...	6	3	3	...	136	70	28	289	8	...	...	...	...			
	87 WUN-CHAU ... 1867	...	1	2	3	...	1	2	1	1	7	123	75	18	266	3	1	25G.	...	1D.			
	88 Bing-yae ... 1874	...	...	1	2	...	1	2	...	4	13	122	44	8	210	2	...	...	...	1R.			
	89 CH'U-CHAU ... 1875	...	...	1	2	...	...	1	...	1	...	5	3	...	4	1	...	1	3G. 3B.	...			
	90 Yung-k'ang ... 1882	...	1	1	1	...	...	2	...	1	...	19	5	2	32	1	...	...	...	...			
	91 KIN-HWA ... 1875	...	1	1	1	...	...	1	...	1	...	12	10	...	60	1	...	...	...	...			
	92 KIU-CHAU ... 1872	...	1	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
	93 Ch'ang-shan ... 1878	...	...	1	1	...	1	3	...	2	3	37	33	14	183	4	...	...	...	...			
	94 Peh-shih-kiai ... 1879	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...			
Missionaries absent	...	...	6	94	78	139	353	57	13	62	23	61	28	54	1852	1023	424	4602	94	79G.	22	77G	13D.
Undesignated Missionary Students	...	...	51	...	...	...	410	...	...	...	...	...	...	...	...	...	2E.	23B.	...	244B.	7H.	38R.	...
							Total, 470				Total, 187				Total, 3038								

## China Inland Mission.

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[illegible]

ABSTRACT OF EXPENDITURE ON THE SEVERAL ACCOUNTS.

|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|--|

				£	s.	d.	£	s.	d.	£	s.	d.
Brought forward .. .. .												
<i>For Candidates' Account—(continued)—</i>												
General Expenses.—Total brought forward .. .. .				326	12	7	22,962	7	5	16,569	0	5
Less Special Contribution .. .. .				10	0	0						
Cambridge Account—										316	12	7
Fees for Students' Terms and Examinations .. .. .				110	17	0						
Housekeeper, and Current Expenses for Housekeeping, etc. .. .. .				245	0	0						
Five Quarters' Rent, Rates, etc. .. .. .				223	4	1						
Furniture, and Moving ditto .. .. .				22	18	9						
							601	19	10			
Less Special Contribution .. .. .				2	2	0						
Part Fees, etc., paid by Students .. .. .				131	10	0						
							133	12	0			
										468	7	10
<i>For Outfits and Passages Account:—</i>												
Outfits and Passages to China .. .. .				2,527	13	6						
Travelling Expenses, Shipment of Baggage, etc. .. .. .				22	11	8						
							2,550	5	2			
Less Balance from 1889 .. .. .				62	5	0						
Special Contributions .. .. .				1,509	2	2						
" : Passages of Associates .. .. .				305	0	0						
							1,876	7	2			
<i>For Houses Account:—</i>										673	18	0
Rents, Rates, Taxes, Coal, Gas, Water, Mortgage Interest, Repairs, etc., 2, 4, 6, 8, and 10, Pyrland Road .. .. .							466	10	1	466	10	1
<i>For Office Expenses:—</i>												
Secretaries and Clerks .. .. .							1,051	12	6	1,051	12	6
<i>For Publications Account:—</i>												
Printing CHINA'S MILLIONS .. .. .				526	16	4						
" Books (Various) .. .. .				251	1	1						
Binding CHINA'S MILLIONS .. .. .				34	9	7						
" Books .. .. .				76	6	11						
Wrappers (Printed), Postages, Carriages, Advertising, and Sundries .. .. .				295	15	1						
Maps, Electros, Photos, Diagrams, etc. .. .. .				29	11	3				1,214	0	3
							1,214	0	3			
Less Sales and Subscriptions .. .. .				479	0	0						
" Proportion for Supplying CHINA'S MILLIONS to Donors (as next entry) .. .. .				450	0	0						
							929	0	0			
CHINA'S MILLIONS sent free to Donors, and Postage of same .. .. .										285	0	3
										450	0	0
<i>For Stationery and Goods:—</i>												
Missionary Boxes, and Printing New Covers .. .. .				8	13	0						
Photographs of Missionaries—Single Portraits and Groups .. .. .				18	12	6						
Stationery, Books, Outfit Requisites, etc., for Office use, and for Sale to or benefit of Missionaries going to, and in China .. .. .				263	2	10						
							290	8	4	290	8	4
Less Sales .. .. .				237	3	8						
										53	4	8
<i>For Postages, Telegrams, etc.:—</i>												
Postages of Letters and Telegrams, excluding telegraphing to China (as per China account above) .. .. .				90	10	0						
Carriage of Parcels .. .. .				24	5	6						
							114	15	6	114	15	6
Less Refund for Telegram .. .. .				4	13	6						
										110	2	0
<i>For Expenses of Meetings:—</i>												
Travelling, Printing Bills, Advertising, Reporting, etc. .. .. .				83	9	2						
Deputation and Clerical Help .. .. .				230	0	0						
							313	9	2	313	9	2
Less Special Contribution .. .. .				4	13	0						
										308	16	2
Carried forward .. .. .							29,565	8	3	20,753	4	6

	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward .. .. .				29,565	8	3	20,753	4	6
<b>For Sundry Accounts:—</b>									
Petty Cash .. .. .			12	5	11				
Bankers' Charges: Commission on Cheques, and for Cheque Books .. .. .			6	10	4				
Annuities in consideration of Donations to the Mission .. .. .			86	0	0				
Drugs, etc. (met by Special Donations) .. .. .			5	18	5				
Transferred from Special to General Account by wish of Donor .. .. .			10	0	0				
			120	14	8		120	14	8
<b>Less Special Contributions .. .. .</b>	£56	12	6						
<b>Less Balance (as below) .. .. .</b>	40	14	1						
			15	18	5				
							104	16	3
<b>For Property Account and Building Fund:—</b>									
Purchase of Ground on Newington Green and Expenses .. .. .			923	14	7				
Legal and Sundry Exs., £189 12 7; Invested in Stocks, £3,000 0 0 .. .. .			3,189	12	7				
			4,113	7	2		4,113	7	2
<b>Less Balance from 1889 .. .. .</b>	£4,025	4	9						
<b>Interest and Rent .. .. .</b>	142	13	2						
	4,167	17	11						
<b>Less Balance (as below) .. .. .</b>	54	10	9						
			4,113	7	2				
<b>For Superannuated Missionaries' Fund:—</b>									
Invested in Stocks .. .. .	£2,000	0	0						
Redemption of Mortgage on 2, 4, 8, and 10, Pyrland Road .. .. .	2,000	0	0				4,000	0	0
			4,000	0	0				
<b>Less Balance from 1889 .. .. .</b>	£4,046	1	3						
<b>Interests .. .. .</b>	145	18	5						
	4,191	19	8						
<b>Less Balance (as below) .. .. .</b>	191	19	8						
			4,000	0	0				
							37,799	10	1
							20,858	0	9
<b>Balances:—</b>									
General account .. .. .			34	11	2				
Sundries, £40 14s. 1d.; Property Account, £54 10s. 9d. .. .. .			95	4	10				
Superannuated Missionaries' Account .. .. .			191	19	8				
							321	15	8
<b>Total Payments on General Account .. .. .</b>									
<b>Add Special Balances from 1889, as on p. 121 .. .. .</b>			8,133	11	0				
<b>" " Dons. in 1890, as below .. .. .</b>			9,095	2	10				
							17,228	13	10
<b>Gross Total as per General Summary on p. 121 .. .. .</b>			£38,121	5	9		38,121	5	9
We have examined the above Accounts, with the Books and Vouchers, and the Bank Pass Books, and find them correct. (Signed) ARTHUR J. HILL, VELLACOTT & CO., 1, Finsbury Circus, London, E.C., 8th August, 1891. Chartered Accountants.									

## PARTICULARS OF RECEIPTS FOR SPECIAL OBJECTS ENTERED IN SUMMARY ON P. 121.

	a.	b.	Total.
1. For China Account .. .. .	5,895	0 2	165 14 3
2. " Candidates' Account, General Expenses .. .. .	6	0 0	6 0 0
3. " " Lady Probationers' Account .. .. .	10	0 0	10 0 0
4. " " Cambridge Account .. .. .	47	2 0	86 10 0
5. " Outfits and Passages .. .. .	1,509	2 2	305 0 0
6. " Publications, Sales, etc. .. .. .	0	0 0	479 0 0
7. " Stationery and Goods Sold .. .. .	0	0 0	237 3 8
8. " Telegram Refund .. .. .	4	13 6	0 0 0
9. " Meetings Account .. .. .	0	12 6	4 0 6
10. " Sundries .. .. .	1	0 0	55 12 6
11. " Property and Building Account .. .. .	0	0 0	142 13 2
12. " Superannuated Missionaries' Account .. .. .	0	0 0	145 18 5
	7,473	10 4	1,621 12 6
			£9,095 2 10

## ABSTRACT OF CHINA ACCOUNTS.

Disposition of Funds Remitted from England, America and Australia, and Donations received in China during 1890.

Dr.

Cr.

Balances:—	Tls.	cts.	Tls.	cts.
General and Special ... ..	5,948	48		
Famine Fund ... ..	14,754	42		
			20,702	90

## General and Special Accounts:—

## Remittances from England:—

£20,918 2s. 2d., produced at Current Rates of Exchange Tls. 90,694 99

## Less Famine Fund

(£53 7s. 11d. at

Current Rates) ... .. 256 30

90,438 69

Donations in China and Receipts from America and Australia (see list below) ... .. 15,352 43

From Rents, Exchange and Interest Account ... .. 428 45

106,219 57

Transferred Donations from Famine Fund for Medical and other work, by request of Donors ... .. 13,772 76

Unexpended Funds returned to Account ... .. 968 78

## Famine Fund:—

Remittances from England, as above 256 30

Undistributed Funds returned to Account ... .. 1,447 03

From Exchange and Interest Account ... .. 8 25

1,711 58

Tls. 143,375 59

## General and Special Accounts:—

## Payments to Missionaries:—

For Personal use ... .. 87,014 61

For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of Stations and Out-stations of the Mission ... .. 16,702 82

For Expenses of Boarding and Day Schools ... .. 1,490 35

For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses ... .. 2,061 91

107,269 69

For Houses Accounts (including special Donations, Tls. 5,557 43) 10,081 35

For Passages to England & America 3,793 57

121,144 61

## Famine Fund:—

Remittances to Famine Districts ... 2,693 24

Transferred by request of Donors, as per contra ... .. 13,772 76

16,466 00

## Balances:—

General and Special (consisting chiefly of partially expended special Donations for particular Persons and Objects, and Funds remitted for the use of Associate Missions and Individuals) ... .. 5,764 98

Tls. 143,375 59

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Amounts charged in the "Home Accounts" as remitted to China, and find that they are all duly accounted for.

(Signed) ARTHUR J. HILL, VELLACOTT &amp; CO.,

1, Finsbury Circus, London, E.C., 8th August, 1891.

Chartered Accountants.

## LIST OF DONATIONS IN CHINA AND RECEIPTS FROM AMERICA AND AUSTRALIA, 1890.

No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.	No. of Rect.	Tls.	cts.
A 523 ...	20	00	A 543 ...	2	02	A 563 ...	11	10	A 583 ...	15	00	A 603 ...	36	50	B 122 ...	59	72
524 ...	5	00	544 ...	4	94	564 ...	143	00	584 ...	52	48	604 ...	5	00	123-134	227	88
525 ...	00	73	545 ...	2	29	565 ...	142	00	585 ...	105	40	605 ...	4	00	135 ...	286	66
526 ...	22	33	546 ...	7	30	566 ...	15	62	586 ...	3	00	606 ...	36	50	136 ...	2,094	79
527 ...	181	00	547 ...	535	81	567 ...	30	50	587 ...	26	54	607 ...	80	00	137 ...	406	40
528 ...	105	43	548 ...	140	00	568 ...	100	00	588 ...	645	16	608 ...	23	26	138 ...	469	30
529 ...	4	12	549 ...	5	00	569 ...	25	36	589 ...	7	01	609 ...	305	00	139 ...	609	09
530 ...	21	52	550 ...	30	00	570 ...	13	87	590 ...	14	60	610 ...	23	36	140 ...	228	87
531 ...	100	00	551 ...	10	95	571 ...	13	04	591 ...	50	00	611 ...	125	00	141 ...	377	42
532 ...	146	00	552 ...	100	00	572 ...	40	00	592 ...	50	00	612 ...	75	00	142 ...	20	66
533 ...	126	65	553 ...	6	10	573 ...	118	22	593 ...	8	32	613 ...	73	00	143 ...	671	60
534 ...	20	00	554 ...	4	89	574 ...	22	22	594 ...	3	63	614 ...	49	65	Canada	1,700	00
535 ...	29	20	555 ...	20	61	575 ...	5	00	595 ...	65	00	615 ...	206	12	"	142	77
536 ...	200	00	556 ...	5	80	576 ...	480	00	596 ...	62	40	616 ...	76	05	"	226	47
537 ...	10	00	557 ...	17	52	577 ...	233	60	597 ...	1	76	617 ...	60	71			
538 ...	10	95	558 ...	52	19	578 ...	4	28	598 ...	25	55	618 ...	494	56			
539 ...	183	36	559 ...	29	60	579 ...	58	86	599 ...	130	00	619 ...	43	20			
540 ...	32	85	560 ...	102	56	580 ...	428	57	600 ...	86	74	620 ...	5	00			
541 ...	10	95	561 ...	106	90	581 ...	5	00	601 ...	14	60	621 ...	3	00			
542 ...	5	11	562 ...	100	00	582 ...	5	88	602 ...	250	00						

Tls. 15,352 43



# CHINA'S MILLIONS.

## Lessons from the Song of Solomon.

By J. HUDSON TAYLOR.

(Continued from page 100.)

### II. COMMUNION BROKEN THROUGH WORLDLINESS.—RESTORATION.

Cant. ii. 8—iii. 5.

*"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."*—Heb. ii. 1. (R.V.).

AT THE close of the first section we left the bride satisfied and at rest in the arms of her Beloved, who had charged the daughters of Jerusalem not to stir up nor awaken His love until she please. We might well suppose that a union so complete, a satisfaction so full, would never be interrupted by failure on the part of the happy bride. But, alas, the experience of most of us shews how easily communion with CHRIST may be broken, and how needful were the exhortations of our LORD to those who were indeed branches of the true Vine, and cleansed by the Word which He had spoken, to abide in Him. The failure is never on His side. "I will never leave thee, nor forsake thee," is His sure word of promise. "Lo, I am with you alway." But, alas, the bride often forgets the exhortation addressed to her in Ps. xlv.

"Hearken, O daughter, and consider, and incline thine ear ;  
Forget also thine own people, and thy father's house ;  
So shall the KING desire thy beauty ;  
For He is thy LORD ; and worship thou Him."

In this section the bride has drifted back from her position of blessing into a state of worldliness. Perhaps the very restfulness of her new-found joy made her feel too secure ; perhaps she thought that so far as she was concerned there was no need for the exhortation, "Little children, keep yourselves from idols." Or she may have thought that the love of the world was so thoroughly taken away, that she might safely go back, and, by a little compromise on her part, might win her friends to follow her LORD, too. Perhaps she scarcely thought at all ; glad that she was saved and free, she forgot that the current—the course of this world—was against her, and insensibly glided, drifted back to that position out of which she was called, unaware all the time of backsliding. We know that it is not necessary to turn the boat's head down the stream, when the current is against us, in order to drift ; or for a runner in a race to turn back in order to miss the prize. Ah, how often the enemy succeeds, by one device or another, in tempting the believer away from that position of entire consecration to CHRIST in which alone the fulness of His power and of His love can be experienced. We say the fulness of His power and of His love ; for he may not have ceased to love his LORD. In the passage before us, the bride still loves Him truly, though not wholly ; there is still a power in His Word which is not unfelt, though she no longer renders instant obedience. She little realises how she is wronging her LORD, and how real is the wall of separation between them. To her, worldliness seems as but a little thing ; she has not realised the solemn truth of many passages in the Word of God that speak in no measured terms of the folly, the danger, the sin of friendship with the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the FATHER is not in him," "Ye adul-

tresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath CHRIST with Belial? or what portion hath a believer with an unbeliever?" . . . Wherefore

"Come ye out from among them, and be ye separate, saith the LORD,  
And touch no unclean thing;  
And I will receive you,  
And will be to you a FATHER,  
And ye shall be to Me sons and daughters,

saith the LORD Almighty." We have to take our choice: we cannot both enjoy the world and CHRIST.

The bride had not learned this: she would fain enjoy both, with no thought of the incompatibility of it. She observes with joy the approach of the Bridegroom.

"The voice of my Beloved! Behold He cometh,  
Leaping upon the mountains, skipping upon the hills.  
My beloved is like a gazelle or a young hart:  
Behold He standeth behind our wall,  
He looketh in at the windows,  
He glanceth through the lattice."

The heart of the bride leaps on hearing the voice of her Beloved, as He comes in search of her. He has crossed the hills; He draws near to her; He stands behind the wall; He even looks in at the windows, with tender and touching words He woos her to come forth to Him. He utters no reproach, and His loving entreaties sink deep in her recollection.

"My Beloved spake, and said unto me,  
Rise up, my love, my fair one, and come away.  
For, lo, the winter is past,  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtle is heard in our land;  
The fig-tree ripeneth her green figs,  
And the vines are in blossom,  
They give forth their fragrance.  
Arise, my love, my fair one, and come away."

All nature is responsive to the return of the summer, wilt thou, my bride, be irresponsive to my love?

"Arise, my love, my fair one, and come away."

Can such pleading be in vain? Alas, it can, it was!

In yet more touching words the Bridegroom continues:

"O my dove, that art in the clefts of the rock, in the covert of the steep place,  
Let me see thy countenance, let me hear thy voice;  
For sweet is thy voice, and thy countenance is comely."

Wonderful thought! that God should desire fellowship with us; and that He whose love once made Him the Man of Sorrows, may now be made the Man of Joy by the loving devotion of human hearts.

But strong as is His love, and His desire for His bride, He can come no further. Where she now is, He can never come. But surely she will go forth to Him. Has He not a claim upon her? She feels and enjoys His love, will she let His desire count for nothing? For let us notice, it is not here the bride longing in vain for her LORD, but the Bridegroom who is seeking for her. Alas that He should seek in vain!

"Take us the foxes, the little foxes, that spoil the vineyards;  
For our vineyards are in blossom,"

He continues. The enemies may be small, but the mischief done great. A little spray of blossom, so tiny as to be scarcely perceived is easily spoiled, but thereby the fruitfulness of a whole branch may be forever destroyed. And how numerous the little foxes are! Little compromises with the world; disobedience to the still small voice in little things; little indulgences of the flesh to the neglect of duty; little strokes of policy; doing evil in little things that good may come; and the beauty, and the fruitfulness of the vine are sacrificed!

(To be continued.)

## CHEH-KIANG PROVINCE.

STATIONS OF THE C.I.M. IN CHEH-KIANG, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

Hang-chau, 1866. Pastors *Wang La-dün* and *Nying Ts-tying*.—Shao-hing, 1866. James Meadows, Miss S. Carpenter (absent).—Sin-ch'ang, 1870. James Heal, Mrs. Heal (née M. Carpenter).—Ning-po (1857). Superintended by J. Williamson from Fung-hwa. Fung-hwa, 1866. J. Williamson, Mrs. Williamson, Miss F. M. Britton. Ning-hai, 1868. M. Harrison. T'ai-chau, 1867. W. D. Rudland, Mrs. Rudland (née Knight), James Stark. Wun-chau, 1867. Mrs. Stott (née Ciggle), Miss Bardsley, Miss Whitford, Miss E. Tanner. Bing-yae, 1874. R. Grierson, Mrs. Grierson (née Oliver). Ch'u-chau, 1875. A. Langman, Mrs. Langman (née M. Williams), Jos. Bender, W. T. Gilmer. Yung-k'ang, 1882. A. Wright, Mrs. Wright (née Harding), F. Dickie. Kin-hwa, 1875. Miss Voak. Kiu-chau, 1872. David B. Thompson (absent), Mrs. Thompson (née Dowman) (absent). (Temporarily in charge of Mr. and Mrs. Bagnall). Ch'ang-shan, 1878. Miss C. Littler, Miss A. Schnütgen, Miss E. Bäumer. Peh-shih-kiai, 1879. Visited by Miss Littler.

THERE has so much of interesting matter reached us since the January number gave news from Cheh-kiang, that we feel we cannot do better than devote the whole of this month to it. Gladness and praise will surely fill many hearts on reading of the good hand of God upon our dear workers in this the earliest field of work by the C.I.M. Shall we not pray that He will graciously prosper them more and more, and give some tokens of blessing to Fung-hwa, which at present seems such unproductive soil? Will our readers please refer to their Maps as they read.—c. r. f.

## Progress and Prospects of the Work.

FROM JAMES MEADOWS.

SHAO-HING, April 22nd.—May God graciously help me to tell you a little of His work in the country and elsewhere that shall cheer you. I confess I feel just now very like one disposed to look at the dark side of the picture. Whether it is my health is at fault, or my soul is out of sorts, or whether the weather unduly affects me at present, I cannot tell. Perhaps more or less of all these elements influence me just now.

Our old church at Shing-hien, or Dzing-yün, as it is locally called, seems to be dwindling away. There were fewer communicants present this time than ever before; yet I dare not say that the piety and Christian experience of the members was discouraging. It used to be such a busy, active sort of a Church, all the members seemed to be *working members* at one time,—no idle drone there. And even those that are left seem willing to speak and witness for CHRIST as opportunity occurs. But I think they used to make opportunities before; now they seem to wait for them. Well, I won't be too hard on them; I know that I myself am hotter, warmer, more earnest sometimes than at others.

## CAUSES FOR DIMINISHED MEMBERSHIP.

I have been seeking the causes for their fewness of numbers, and one chief cause is that many of them have emigrated, and settled as colonists in large, desolated districts on the other side of Hang-chau, this land having been offered cheap to farmers by the Government of China, to induce them to settle there, as the rebels killed or drove away most of the original inhabitants.

A second cause is a more cheering one, namely, many of the most active workers have become colporteurs, preachers, or useful servants in missionary houses, etc., and, praise God, only about twelve li, or four English miles off, we have a flourishing little church, the outcome of Shing-hien. Mô-kô church is really the daughter of the city church, and promises to pay half the salary of its preacher; and they have of themselves started a mission band, setting apart two and two, each month, to go to the adjacent villages and preach the Gospel. This, so far, has

answered more than one purpose; for, besides the fact of the blessed Gospel being preached regularly by farmers and farm labourers in the said villages, it has a direct tendency to quicken the life of the Church members, and especially does it operate beneficially on the preachers themselves.

One of these men was once a lay Taoist priest, and used to get his chief support from his *Tauism*. He had some disciples, who were called his apprentices, as most priests have. He came across some of these the other day, in company with his colleague duly appointed to go with him. He thought to himself, "Here are some of my former pupils. I shall be able to win them easily over to my side." The young priests said to him, "How is it that YOU, who before taught us to go in this way, now exhort us to throw it aside and follow you in the religion of JESUS?" Our brother answered, "Because I was ignorant and stupid, and did not know then that it was a false way, and this the only true way." "Oh, then," said they, "it is just likely that you are ignorant and unacquainted with the religion you profess to be true and believe in now. If you were mistaken when you taught us in the past, you may be mistaken now; so we will not put ourselves under your teaching again." Our brother was sadly disappointed, and thought the perversity of the human heart was a melancholy thing and inexplicable.

## FOREGOING HIS DINNER.

This dear brother has been very slow to open his mouth for JESUS. The "Band," of which he is one, has done him good. After the above incident he had the opportunity of addressing sixty or seventy worshippers in a temple, and they gave such good heed to his words, that our brother was filled with joy. The preacher of Mô-kô, who told me this, declared that Bu-kia, the brother referred to above, "was so delighted that day that he did not want any dinner. But," he added, "there are certainly many different kinds of hearers. Look at my former pupils, for instance, how hard and callous their hearts! Then look at some others, their hearts are full of thorns and briers.

But, thank God, look at others, and see the good seed falling into good ground, and it brings forth thirty, sixty, and even one hundredfold." This preaching Band has helped to open this brother's mouth for his Master, and though he has not much experience, yet it has and will do him a deal of good.

This "Band" is one of the fruits of our general Conference, held in 1889, and others are following the example of the Mō-kō Church. This *systematic* preaching is a very helpful means in spreading the Gospel, and I am thankful to God that it originated with themselves, that no suggestion or pressure has been made or brought to bear upon them in this matter on the part of the foreigner.

At Yih-kō-chun we had lots of candidates for baptism, but many of them drew back, fearing they would not be able to stand the persecution and opposition they might meet with at the villages where they live. I think this fear seized them on seeing a woman crying in the chapel on account of the bad treatment of her husband. But this woman was to blame, and she was under church discipline for her conduct, so these candidates feared for themselves. I don't blame them for this feeling of fear. I rather prefer to see them careful and cautious. We have stronger hope of this class of converts.

#### BAPTISMS.

We had the pleasure of baptising four persons there, nevertheless. Two of the young men baptised were

the son and nephew of two elders in the church at Mō-kō. We like to see people saved by families. It shows there is some life in the churches when the members bring in their family relations. The only woman of the four baptised was very deaf, but a genuine case of conversion. When the pastor asked her if her sins were forgiven, she said, in a manner inspiring the greatest confidence in her hearers, "Why, they were forgiven more than a year ago!" and she seemed to think it strange that the friends all round did not know it too. She is the only case of a woman confessing or knowing her sins forgiven—a year ago in her own house—that I have met with since I have been in China. And the brother mentioned above as forgetting to eat through excess of joy on preaching the Gospel is the only case of the kind I have ever met or known of positively since I first came to this land.

We had our chapel at Yih-kō-chūn crowded all day Sunday, and fifty-two communicants sat down to the Lord's Supper. Many women could not get there, so far from their villages, and weather unfavourable, as well as the silkworm season just coming on. In this church also they are forming a local band of preachers to go out two by two to the villages around.

Our city Christians here in Shao-hing, although they hold their own very well, yet do not make much aggressive effort. The people are very conservative in this city of

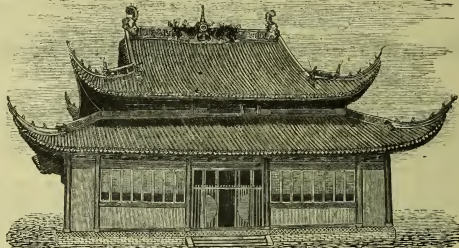
Shao-hing, and are afraid to be identified with a foreign religion, though many admire its teachings and believe in the conversion of many of its adherents amongst their countrymen. Wun-chau, which is an open port, does not seem to be so narrow, nor the people so shut up in themselves as they are here. Miss Whitford writes me a most lively letter on the encouragement of the work at Wun-chau.

She says Mrs. Stott's Women's Class has increased so much that she has been obliged to have their meeting-room enlarged. She sometimes has nearly 100 attentive and earnest women on a Communion Sunday, and ordinary Sundays sixty or more. This year, besides supporting the Bible-woman, they have arranged a little evangelising plan of their own. Some of them who live outside the South gate have a prayer-meeting every Wednesday, and now propose to contribute amongst themselves boat-money for one of their number to go to the surrounding villages one day a week and preach to the women. They are also undertaking to visit sick and absent members, two being appointed for each month of the year. I venture to think

this is about the best Women's Class in this Province.

#### A FINE SIGHT

it is to see a hundred attentive female faces in China at a Bible Class, and these by their efforts to reach others show they have some life in them. Miss Littler last Sunday had thirty or forty women at her class, and it would greatly cheer her to see it grow to



SMALL TEMPLE OR NUNNERY.—(See pp. 130, 131).

sixty or seventy, and if to a hundred, better still.

Miss Whitford says that they have six classes going on Sundays. The native pastor has the men, Mrs. Stott the women and elder girls, Miss Whitford the middle girls, the cook's wife with the little ones (the cook's wife was once a scholar in the school there), Miss Bardsley with the Christian boys, and a girl from the school, recently married, with the little boys.

Mrs. Stott has six Christian lads living on the premises, "to whom she purposes giving two years' training and Bible study, with a view of their becoming unpaid preachers in their own districts." Their schools, too, seem to be in a healthy condition. They have twenty-four in the girls' boarding school. One girl was taken away by her father and given over to the Roman Catholics during the holidays. The Roman Catholics, of course, the same all over the world, wherever they can carry out their plans, refuse to give the child up. The school lost the indentures of the child during the riot which took place some few years ago at Wun-chau, when all the mission houses and schools were burnt down. The Roman Catholics soon perceived this, otherwise the common sense of a Chinese magistrate would better avail in China than the nice distinctions of a court of law in England. They have now got all the indentures written out again. There is also quite a nice school of boys—all sons of members of the

church. Some of the Christian lads are making rapid progress in reading the native character. Romanized colloquial is also taught. Miss Whitford holds classes with her girls for this. Every afternoon after lessons she meets the elder girls,—who are all members of the "Scripture Union,"—to read the portion and explain it, and then they have prayer together.

They are praying just now for a revival in the school. In Shao-hing school are in deep sympathy with this, as we also are expecting many of the girls to be brought to Christ soon, but we would like to see a revival *right*

*through the whole Province.* We want the Christian girls and the members of the churches in general to be more earnest and alive to the awful condition of their countrymen. Persecution is not dead yet, and the old case at Wun-chau is not settled yet, and the Chü-kyi people are again being disturbed by their old enemies. The good LORD come in and deliver His own people everywhere. Amen. Pray for these persecuted ones, and give God thanks that you have peace in your churches at *home*. So walk in the fear of the LORD and in the comfort of the HOLY GHOST, and be multiplied.

Miss BRITTON writes from Fung-hwa: Instead of returning to Bing-yae, I am stationed here with Mr. and Mrs. Williamson, and take the change as one of the LORD's good gifts to me. There was need of more help in the work among the women, as Mrs. Williamson is not strong, so I hope when I have learned the dialect (which is quite different from that at Wun-chau) to be used by the Master to lead some precious souls into His kingdom out of their present darkness.

I get about with the Bible-woman, and have a hearty reception at the houses both of Christians and heathen. I am very happy here, but long to be able to speak plainly to the people. This is certainly one of the *hard* places to work in, for the people have nearly all heard the Gospel so

often that they know it quite well. But ancestral worship has such a hold upon them that they listen as to an "idle tale" when the Gospel is put before them, usually assenting to all they hear in a matter-of-fact sort of way, but no enquiring spirit seems to move them, not even curiosity.

We pray much that the LORD will work in the hearts of these people, and our trust is in Him alone with whom nothing is impossible, not even the melting and subduing to Himself those who now oppose Him. I can see that Mr. Williamson must have had hard and trying work for many years, for there has had to be much sifting done among the members. Pray for us! Is not more importunate prayer necessary where the difficulties are greatest?

## A Splendid Field for Labour.

FROM JAMES STARK.

TAI-CHAU, March 3rd.—On the 8th of the present Chinese month, thousands upon thousands of people from the surrounding towns and villages reached the city for worship. Accompanied by one of the native evangelists and my teacher, I visited several of the principal temples with Gospels, Tracts, and Gospel-text Almanacks. We managed to dispose of a goodly number of the last-named, but the others were not in very great demand. The purchasers being mostly country people, we have reason to believe that the Gospel will be taken to many out-of-the-way hamlets that otherwise might never hear the "glad tidings." We have been praying that real conversion-blessing may accrue to many into whose hands the Word may fall.

We had excellent audiences while these people remained in the city. The chapel, which is capable of accommodating something like 300 people, was frequently well filled; and on one occasion every seat was occupied, many having to stand. There seems

### A SPLENDID SPHERE

for work in this district. Though there are comparatively few of the book-reading class, there is a general readiness to hear the Gospel.

Last week our four-monthly conference took place, when all the evangelists from our out-stations, accompanied by several of their deacons, were present. Their reports greatly cheered us. The work in general bears a very encouraging aspect, praise the LORD! The aggregate number of enquirers is over fifty. We hope to have the joy of welcoming many of them into the fellowship of the Church soon.

March 24th.—On Thursday evening last Mr. Rudland and I, accompanied by Tsiang Sin-sang, our travelling evangelist, left Tai-chau Fu by native boat for a four days' tour. Despite the inclemency of the weather we had quite an enjoyable sail down the Tai-chau river. Of course, a san-pan (a small river boat) is not the most comfortable place in which one could sleep on a cold night, but a glance at "Calvary" makes one ashamed to call *any* inconvenience a hardship, which travelling in China necessitates. We reached Wöng-ngen, a city of something like 100,000 inhabitants, distant (by water) about 120 *li* (forty miles) from Tai-chau Fu, on Friday afternoon. Wöng-ngen for importance seems almost to surpass this city. Having a market three days out of every ten, there is always a large influx of people from the surrounding villages and hamlets.

### TEMPLES ABOUNDING.

Its principal street is said to be five *li* in length. Temples, here as elsewhere in China, abound on every hand. I wish I could take one of these large buildings with their scores of idols, and place it in your midst. I feel sure its silent appearance would plead the need and claims of this benighted people more forcibly than the loudest eloquence.

In the evening we had a nice quiet time with the Church members only. Two of the enquirers were deemed sufficiently instructed to be admitted to fellowship. One of them was an old woman, sixty-seven years of age, named Wöng-zia-z, who strange to say had never worshipped idols! On Mr. Rudland asking her why she had never worshipped idols, she said: "Why should I knock my head against them? they know nothing." While living in the country she had heard the Gospel from a friend.



## CHINA'S MILLIONS.



Subsequently she came into the city to live, and attended regularly the services in the chapel. The LORD evidently had been dealing very specially with her. Shortly after she had believed the Gospel, "In a sort of a vision" she said, "I saw the narrow gate of heaven, at which there stood a nice-looking man. On approaching him, he opened the gate and beckoned me, saying, 'You may enter, you believe the Gospel and worship God.'" She told us she was a poor old stupid woman and did not know much. However stupid she may be, that she is going to heaven she has no doubt.

Early on the following morning we were obliged to leave, being due that afternoon at Din-tsi, some thirty-five *li* further south. About thirty *li* from Wōng-ngōn, we passed through two large market towns named respectively Lu-gyiao and Zih-lu-kw'eng. They are separated, the one from the other, only by a canal, so that they are practically one city. The former is just one street over a mile long, with a number of side lanes. Were there only a chapel there a good work might be done for the Master. Please pray that the LORD may guide about its being opened as a station.

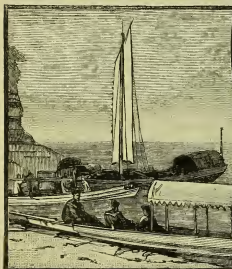
We reached Din-tsi shortly after dinner. Our station there stands in an isolated position. It was formerly a Buddhist nunnery, to which the wife of an old man who believed the Gospel fell heir. Thinking that

it would make a good chapel, they *presented* it to the Mission. It is a spacious building, and is in good repair. The table on which the incense used to be burned has been used for the last eighteen years as a preaching desk. (See p. 128.)

### SERVICE IN A CONVERTED TEMPLE.

On Sunday, both forenoon and afternoon, the hall (in which the idols formerly stood), capable of accommodating between one and two hundred people, was packed, I had almost said up to the roof, for I observed several of the men standing in elevated positions in order that they might better hear the preacher. I scarcely ever saw a more attentive audience anywhere. For several years a good, steady work has been going on. There are hundreds of villages and hamlets all around, many of which have been visited with Gospel tracts by the old man who presented the temple. Here four candidates (three men and one woman) were examined by Mr. Rudland, and received into Church fellowship. They, together with some others, will (D.V.) shortly be baptised. One of them, when a mere boy, heard the Gospel—another example of casting bread upon the waters, and finding it after many days.

There appears to be a splendid field for labour here. The possibilities of the work are only limited by the number of workers. On every hand there are wide open doors for the preaching of the Gospel of the grace of GOD. Pray, please, that more labourers may be thrust forth to enter in and possess the land.



### SCENES ON THE YANG-TSI KIANG.

1. BOAT DOWN THE RIVER.

2. FERRY AT I-CHANG (SCENE OF LATE RIOT).

3. LOOKING DOWN NIU-KAN GORGE.

## Much to Cheer and Encourage.

FROM W. D. RUDLAND.

**TAI-CHAU**, March 12th.—Reports from all stations show fifty-seven hopeful enquirers and candidates. I hope to visit some of the stations soon and examine them. During the week of prayer we had native meetings daily, one day in the afternoon, and the next in the evening, with good attendances. At the Chinese New Year we had a watch-night service, and on the first of the year we had a thanksgiving service at 10.30 a.m., when the place was crowded to the doors. This began a week of Special Services, with good attendance and good attention. The work is encouraging in many respects. There are quite a number of regular hearers who can hardly be put on the enquirers' list; and this I find is the case in the out-stations.

May 21st.—Having just returned from our southern stations, I send you some account of the work.

### CHEERFUL GIVING.

At Ta-bing, things seem going on very nicely. There are several candidates there, but the members and deacons thought it better to let them be a little better instructed. I mentioned to the members that we would like to build a *san-keen-lee* (house with three rooms above and three below) for a hospital, without asking for help from Mission funds, as funds were now low. Before I left, and without saying any more about it, they gave me four dollars and 1,500 cash (about a dollar and a half);—this from those who are not in Mission employ.

On reaching Din-tsi, I told them what the Ta-bing members had done, and they gave me one dollar and 1,500 cash, while some who had none with them promised 1,600 dollars more, and others said they would help when they got their first crop of rice. This all came in such a liberal spirit that it has much encouraged me.

The Din-tsi new baptistry is very nice. It is made of five stone slabs. On Friday I baptised seven persons in it, three from Wóng-ngón, and four belonging to Din-tsi.

On Saturday I went to Yang-fu-miao, where I examined and received three candidates. They were baptised at Din-tsi, where I spent Sunday, making ten in the new baptistry. We had a very happy day on Sunday. In the afternoon

we had the Communion, when twenty-five partook in what was *once an idol temple*.

The number of enquirers is steadily on the increase in Ta-bing, Din-tsi, and Yang-fu-miao. I think I see a prospect of twenty or more being baptised in about a month's time. Here we shall probably have two or three more shortly. Thus you see we are having much to cheer and encourage us. There is now such a spirit of unity and harmony as we have never seen here before, and we trust by God's help it will continue. I know you will rejoice with us, and ask God to continue His loving-kindness to us in our work here.

June 1st.—You will be glad to hear that we have had a good Conference, and Tuesday, 26th, will not soon be forgotten by any of us. In the morning at ten o'clock we had a thanksgiving meeting, when I gave them a sketch of the progress of the Mission. Several brethren then led in prayer, and thanksgiving that through the Mission the Gospel had come to Tai-chau, where no other Mission had come.

### A HEARTY MEETING.

Towards the close of the meeting, I asked if any of them had anything personally to praise God for. Silence reigned for a few seconds, but they soon caught the inspiration, and for half an hour one after another gave thanks to God—one for bringing her son home and then converting him, another for restoration to health, and one old woman, with beaming face, that her husband's opium crop had been a failure, and that he had determined not to plant it again. The husband was present, and seemed as glad as his wife. It was one of those real hearty meetings which no pen can describe. At the close we sang "More to Follow;" not in good harmony, but with real heartiness. In the afternoon we had a good prayer meeting.

At the various out-stations I am informed that there are eighteen *fresh* enquirers, and having recently visited the out-stations, and seen the greater number of them, I know that they are mostly hopeful cases, not a few having heard the Truth for years.

## Revival in the Work among the Schoolgirls.

FROM MRS. STOTT.

**WUN-CHAU**, March 6th.—The work goes on steadily if not rapidly. We have had many trials. Last month we lost our two evangelists. One died quite suddenly, and the other fell into sin, which was the harder trial of the two. Two others were chosen from the unpaid "Preachers' Band," and the day they were chosen two others joined, which was no little cheer to us. We have seven unpaid preachers, and two paid evangelists—one paid by the native church, and the other I am responsible for—besides a Bible-woman, two-thirds supported by the native women.

We have begun our training-school for boys with seven boarders and ten day scholars. One of the seven is self-

supporting. The object of the school is to give lads already converted a little education, and such Bible teaching as shall by God's blessing fit them to be preachers in their own districts. We propose to keep each set of boys only two years, and then let them return to their farm work. The ages of those we now have range from fourteen to nineteen. I make it very plain to all that there will be no employment at the end of the time—that they must return to their work, and on Sundays tell to others what they have learned of the Truth.

A few of our native sisters have begun a little evangelistic work of their own. They appoint one of themselves to go one day a week to the villages in turn, while the

others pay the boat-hire. I asked a few of them to act as deaconesses this year, and so many offered that I was able to appoint two for each month of the year, whose duty it will be to look after the sick and absent ones.

Miss Bardsley has taken charge of the boys' school. Miss Whitford has charge of the girls' school (which is supported from Mission funds), and works very hard. The school has much improved under her care. They are both able to take Sunday classes now, so we have six classes going on at the same time. The pastor has the men in the chapel; I take the women and eldest girls in the prayer-meeting; Miss Bardsley the eldest boys; a former school-girl the youngest boys; Miss Whitford the middle girls; and our cook's wife, also a former pupil, the little girls. All are thus under instruction suited to their age.

#### CONVERSIONS AMONG THE GIRLS.

July 7th.—You will rejoice to hear that the LORD has answered prayers for our girls in the school. Some time ago I asked prayer in quite a number of my letters. The Christian girls had grown careless. The most devoted had married, and spiritual life was at a low ebb. We have been much in prayer lately. Last Sunday night about ten o'clock, just as we were going to bed, we heard the girls talking excitedly, and called to them to be quiet and go to bed. They answered, "We cannot be quiet; our hearts are so full: three souls have been saved to-night. Do help us to thank God." The next morning at six, while I was dressing, I heard them all together singing "Happy day, when JESUS washed my sins away." After morning prayers I called them one by one into my study, and heard their simple story. There seemed no doubt about it. The next Thursday, at our women's prayer-meeting, I told the good news, and asked prayer for two of the bigger girls still unsaved. Very earnestly did the dear women pray for them. That very night one of the

two was saved, and two days after, the other one. Thus in one week five have been brought to the LORD. The Christians among them have been much stirred up. Next week we hope to baptise three of the girls, who have been Christians for two years or more, but who have only lately brought forth the fruit of the SPIRIT.

The lads we are training are making very good progress, both in their studies and in the Word of GOD. They are so earnest and happy that it is a pleasure to teach them. I look forward to seeing them useful preachers by-and-by.

In the midst of these things to cheer and comfort there are many others to try and perplex us. Disquieting rumours are all around, and there have been riots in various places. There were fears of a rising here, so a gunboat has been sent for. Two hundred Chinese soldiers were landed the other day. Thank GOD we are kept in peace. Our trust is not in gunboats or soldiers. I do hope we shall be saved another riot.

#### A BEGGAR WOMAN SPREADS THE GOSPEL.

MISS BARDSLEY, writing on June 27th, says: We have been much cheered by blessing in the school lately. I will not enter into details, as you will already have them. We expect three of the girls to be baptised a week to-morrow. Some will probably come from the out-station at Tung-t's'o—how many I do not yet know. GOD is much blessing the work at that place. The Gospel was first taken there by a beggar woman, who had heard the good news when on a begging expedition, and it has been carried on by the natives ever since, with the exception of a visit in the autumn. Shi-ong, the man in prison of whom Mrs. Stott told you, is still there. We shall be very glad of your prayers that his faith may not fail, and that GOD may give him a speedy deliverance, before the great heat sets in, if that be His will.

## Health Expansion and Extension.

FROM ROBERT GRIERSON.

BING-YÆ, 5th August.—You will be glad to know that during the last few months we have had the joy of receiving seventeen new members into the churches by baptism. One of these, an old lady ninety years of age, was baptised two LORD'S days ago. She is the mother of one of our members, and along with him has withstood a great deal of temptation from the Roman Catholics. They offered her all manner of worldly benefits if she would only leave the "JESUS Church" and join them. These were all the harder to resist owing to their extreme poverty. Praise the LORD, His grace has kept them.

#### EXTENSION WORK.

This year has seen two decidedly aggressive steps taken in the work of extension from Bing-yæ—one south towards the Fuh-kien border, and one west.

The southern extension, although hard to work, is now giving signs of life, and we have the joy of knowing of several families deeply interested in the truth. The western extension is much more encouraging. We are especially rejoiced at this opening, because the Christians and enquirers have done so much themselves. They have fitted up a very nice place, with large hall, used as chapel, and also other rooms, and pay half of this year's rent—in time they hope to pay all.

There are about fifty to sixty earnest enquirers regularly attending the services there—many coming a long distance. This opening has made an excellent example for the other churches here to follow.

#### TRANSLATION WORK.

You will be glad to know that this work is still going forward. Mr. Soothill has now made the first draft of the Gospels and Acts into the Wun-chau local *patois*—the dialect used in four of the five districts or counties into which the Wun-chau prefecture is divided.

As is the case with most versions printed by the British and Foreign Bible Society, the work is revised in turn by the missionaries interested, in this case being those of the Methodist Free Church and the C.I.M. As you can well imagine, this most interesting and important work has taken up no inconsiderable portion of our time.

About two years ago we had the joy of seeing the Romanised Hymn-book (Wun-chau) issued and put in use. The printing was very nicely done by our C.I.M. Mission Press at Tai-chau by Mr. Rudland. This in addition to the Primer has given much stimulus to the Romanised colloquial.

We hope that in the course of a few months more the first part of the Gospels and Acts may be through the press. We all feel the urgent necessity, as well as

the responsibility, of giving the natives the Word of God in their own tongue wherein they were born.

In about ten days' time we are to have a Native Christian Conference at Dong-ling Chapel. All the preachers,

colporteurs, and helpers will be present, and we look forward to having a "royal time" (D.V.). We expect *great things*, especially an anointing for service; one of the subjects being, "Ye shall receive power from on high."

FROM Ch'ü-chau, Mr. A. Langman writes on Dec. 31st. —The little country station opened by the friends here is a great cause for thankfulness to God. I have just spent two days there, and feel greatly encouraged by what I saw and heard. I must say our evangelist has embraced the opportunity and made the most of it.

On Saturday evening, a three *kan* house, without partitions on the ground floor, was well filled, and all listened attentively. After the Sabbath morning service in response to an invitation, to any who had cast away their idols and had determined to follow Jesus, twelve men stood forward and gave me their names. Their worship of

different idols for many years was all failure and waste of effort, but JESUS had died to put away their sin, and they would henceforth worship and trust Him only; and many expressed thanks to God for His grace in giving them to hear of the true way to Heaven, and regret that they had not known it before. I counselled them to study the Word that they might the more clearly know the mind of the LORD and obey Him, and fixed a day three months hence for examination before baptism. I would ask prayer that these poor people may by the HOLY SPIRIT be led into the full light and liberty of the Gospel of JESUS CHRIST to the glory of GOD the FATHER.

## Native Conference at Yung-k'ang.

FROM ANDREW WRIGHT.

IN these days of many Conferences in Western lands, it is interesting to note that our friends in China endeavour to make up their loss in being cut off from this means of Christian fellowship and help by arranging Conferences among themselves as they are able, and also for the Native workers. Notes of these reach us from time to time, and from them we select the following as a fair sample of the latter, although we have been compelled to abbreviate somewhat.—C. T. F.

WHEN in 1890 our brethren decided to meet again for Conference in 1891 at Yung-k'ang, little could they have imagined the blessings our FATHER had in store for them, and now that the time is past, I can only exclaim, "The Lord has blessed us far above our expectations."

The Conference proper opened on Monday at 10.30 a.m. with a few remarks from the Chairman. He welcomed the guests, encouraged the speakers, urged all to willingly take part in the discussions, and at the same time to bear with each other's opinions, let all be done in love and harmony, and with the ultimate end always in view, viz., "Glory to God, and the salvation of the lost." He then called upon Mr. Ma, of Kin-hwa, to read his paper on "Doubting our brethren, and how to overcome it," which proved to be a very excellent paper. Among other things he said, "This doubting or evil-speaking is a great hindrance to the spreading of the Gospel of salvation; a great hindrance to purity, to unity, to weak ones; in fact it is neither more nor less than

### HELPING THE DEVIL,

and we, when we doubt or speak evil of a brother, ought to remember this." Thirteen took part in the after-discussion, doing their utmost to urge all to throw aside such doubting. It was finally decided to treat all *hearsay* about a brother's sin in the way the Master Himself advised: First, deal with the brother concerned in love and faithfulness; should this fail, Second, to ask the help of another brother; and should that fail, Third, to inform the Church. I am hoping that evil-speaking will be looked upon as a very grave sin as the result of this paper.

The afternoon proceedings commenced at 2.30 with a good paper on "Fruit-bearing," by Mr. Chang, of Tsin-yuin. Much was said in the after discussion on "Hindrances to the life passing from the trunk to the branch,"

and much fruit was promised were the inlets clear, "as the life of the trunk is the fruit-bearing life."

After this came the liveliest, and, as far as immediate results are concerned, the most fruitful paper of the Conference. It was on "Should Christians use wine or tobacco?" and read by Mr. Shen, of Kin-hwa. The paper was short, and not very pressing in its demands, but the after-discussion was most lively. At times we thought that the majority were of those who say, "There's no harm in a little;" but no! the conference, with but two dissenting voices, rose up and condemned the use of either, not only because they were unclean, but because they were of the "old man," and he ought to be destroyed. There and then over thirty men and women (Christians) gave me their names as decided from that time henceforth never to touch wine or tobacco. Immediately after the service one of our oldest brethren was so full of joy, after giving up this little for JESUS, that he drew the attention of us all. He went into his bedroom, and was out again in a moment with his pipe (a faithful companion for many years) and tobacco in his hands. He

### SMASHED THE PIPE TO PIECES,

threw out the tobacco, and trod both under foot. A happier man could scarcely have been found. Pledges are to be written out, one of which each is to receive, and each promised to bear joyfully this little cross for JESUS. This day has closed with so much blessing that it shall never be forgotten.

On Tuesday, at 10.30 a.m., Mr. Chang, of Ch'ü-chau, opened with his paper on "Native Customs: How far should Christians follow them?" In his paper he asked the following questions:—

First—May a Christian, for any reason whatever, open his shop for business on Sunday?

Second.—May a Christian plant or sell opium?

Third.—May a Christian have any idolatrous pictures or scrolls in his house?

Fourth.—May a Christian allow his boy, who is apprenticed to a heathen master, to worship the "god of riches," and burn the incense as apprentices have to do?

Fifth.—Should Christians eat the meats which have been offered to their ancestors?

Sixth.—Should a Christian tradesman do work, such as repairing or building temples, ancestral halls, etc.?

There were also some other less important questions.

Much was said afterwards on the various questions, but all helping towards the one end, which was, "Be ye separate." With unanimous voice, each question was answered with a negative.

At 2.30 p.m. a short paper on "The Observance of the Sabbath" was read by Mr. Chang, of Hu-chen. He urged whole-hearted Sabbath-keeping, as it was "the Lord who had commanded." The after-remarks were numerous, and things which were apt to be looked upon as small were held up as grave sins. A half or seven-eighths-hearted observance of the Sabbath was condemned heartily.

This paper was followed by an earnest one on "Soul Winning," by Mr. Tsao, of Yung-k'ang, when the following were urged as a means of soul winning: "The joy of salvation, purity of life, preaching, possessed by the Holy Spirit, much in prayer," and—there was added in the after-discussion—"good Scriptural knowledge." Many heart-searching words were spoken on this subject.

On Wednesday, at 10.30 a.m., we were favoured with another good paper from Mr. Ma; this time on "The Benefits of Family Worship." He advocated family worship as a successful means of winning the children and the near neighbours; he also urged that, although there be but one or two Christians in one place, worship should be held. In the after-discussion, several instances were given where family worship had been the means of leading souls to Christ, and the summing up of all was, that if Christians

are to be strong for CHRIST, and the Gospel in its fullness is to spread,

#### WE MUST HAVE FAMILY WORSHIP.

At 2.30 p.m., Mr. Ku, of P'u-kiang, read a very interesting paper on "Daily Propriety." Chinese Christians are apt somewhat to forget that they are Chinese, and to be rather rough-and-ready in their daily courtesy. This paper was read to urge us all to more carefulness in these matters, as the coming again of many to hear depends much on the importance placed on propriety by the preacher. The paper was warmly responded to by all.

After this paper, we again tested the feeling of our brothers and sisters as to the good of the Conference to them, by asking them if next year we should have *no* Conference. Not one hand was raised. But when asked if we *should*, every hand was raised, and with beaming faces they exclaimed, "We certainly want a Conference next year." So it was decided to meet in Ch'u-chau in the second moon.

After many thanks to the brethren who had done their utmost to make us comfortable, we dispersed, most returning to their homes next morning.

Now that it is over, I look back and think upon and examine each day of the Conference and can only say, "It has been a success." God has blessed and been with us in a way deserved by none, and little expected by any, but He loveth to bless and to Him be all the praise. As to results these are with Him; we saw so much harmony and love while together that we take some of this as direct fruit of our thus meeting, and we look for more to follow. No little joy has been ours as we have seen how willingly our brethren worked together to make the guests comfortable, the result being not an unhappy look or dissatisfied word.

Again we are led to feel that such gatherings should be more the rule in China, where there are so many small branches of the great tree.

## A Visit to my Old Stations.

FROM H. A. RANDLE, M.D.

AFTER nearly two years' continuous labour at Chefoo I had the opportunity of a change, and decided to combine a little work with my holiday by visiting Kiu-chau. The prospective joy of seeing my old stations was to me a very real one.

The journey up the Tsien-t'ang River was a very slow one, for the reason that the water was very low (I have not in former years seen the river so shallow). I had, however, occasional opportunities of preaching the Gospel on the way.

I reached Lan-k'i on Saturday afternoon, November 22nd, too late to go on to Kin-hwa for the Sunday; so, counting upon the permission of the American Baptist Mission, I ventured to put up at their little chapel in the former city. I was delighted with the services of the following day, for when I was last in Lan-k'i, six years before, there was, so far as I knew, only one Christian there, and he was under discipline. Now, a little gathering of twenty-six were present at the morning service, of which number nine or ten broke bread. The native pastor, who came specially from Kin-hwa for the purpose, conducted the service, but I felt constrained at the close of it to say a few words to those assembled, after which the pastor (Ho

Sien-seng) requested me to take the afternoon meeting.

The next day I went on to Kin-hwa and stayed one night with Mr. Adams, of the American Mission referred to. I subsequently visited with him another of his stations (Yang-pu), where a new work is springing up.

I arrived at Kiu-chau on November 28th, and during my five or six days' stay there we had several happy meetings. Mr. Thompson seems to have been decidedly energetic in his efforts to carry the Gospel, by one means or another, to the heathen. On Sunday afternoon—a band of ten or so—we went out with an attractive banner that Mr. Thompson often uses in street-preaching, and at four different places secured congregations, who heard the Gospel from several speakers. The medicine shop, used also as a preaching shop, seems to be exerting an influence here for good.

At Kiu-chau, realizing that I was probably as near to Ch'ang-shan, Peh-shih-kiai and Yuh-shan as I might ever again be, I was led to pay a brief visit to those, my old out-stations, and at each place found much to give me encouragement and joy.

I was, however, very grieved to hear that Ch'eng Lao-pan—the oldest and most influential of the native Christians at Ch'ang-shan—had passed away only a few days before



my arrival there. He had heard of my coming, and frequently inquired when I should be likely to reach Ch'ang-shan. I did not know he was ill, but had I done so, and had travelled as rapidly as the circumstances would allow, I could not have reached him while he lived. I cannot be sure, from the descriptions given me, of what disease he died, but I am convinced that the native practitioner who was called in to see him did much to hasten his death. He leaves an unbelieving widow, who has in years past been decidedly hostile to the Gospel, but who now seems much more willing to listen to the words of CHRIST, which were life to her husband.

It is a little singular that another man bearing the same name, Ch'eng Lao-pan, who was the senior member at Hwa-pu, also died but a short time ago. When I first visited that town some seven years ago, Ch'eng (who was then an inquirer) was good enough to lodge me in his house, and for want of a more suitable place we had Christian service in his shop, which was filled with a curious crowd. Before I went to England in 1885 I received him as a catechumen, and he was subsequently baptized by Mr. Thompson. His widow and his only son are believers. He was a good man, who by his life, as well as frequently by his words, recommended the Gospel to others.

Miss Littler's lonely life for two years and a half at Peh-shih-kiai could not have been without its trials, but

neither has it been without evident blessing. The people of this village are noted for their unreasonable bearing and conduct, yet from among them several are coming out from idolatry and superstition to CHRIST, though these same are almost certain to be subjected to some hatred and persecution.

Mr. Thompson had been desirous for a short time past of securing a house at Kiang-shan, where are two or three resident converts and some inquirers. From native sources he had gathered about \$67 or so, but now a house was to be had for about \$90, and Mr. Thompson had requested me to bring the matter before the Ch'ang-shan and Peh-shih-kiai Christians, with a view to help make up the deficit. They promptly and generously responded to the extent of \$17. The rest was easily collected at Kiu-chau, so that another city will have the Gospel.

At Yuh-shan I stayed over the LORD's day. This station I always regarded as the most interesting part of my work here years ago, and it was a great joy to meet many of the old converts again. Though it rained nearly all day, some sixty or seventy were present at the morning and afternoon services. I counted about twenty faces that I knew; the rest were new to me, though some of these remembered seeing me years ago. We had a praise-meeting at night.

On my return to Shanghai I travelled *via* Hangchow, and from the missionaries there—always hospitable—I received much kindness.

## A Month of Rest and Spiritual Refreshment.

FROM MISS CLARA LITTLER'S DIARY.

APRIL 11th.—Left Ch'ang-shan after morning prayers for Peh-shih-kiai. Delayed some time by rain, so did not get in till 2 p.m. Went to see the sick Christian lad, Hsi-wu. He is very low and weak to-day. A nice number of enquirers present at the evening prayer-meeting.

Sunday, 12th.—Over twenty at morning service. I had nine women at my afternoon class. After the class, went to see Hsi-wu and an enquirer. A good number at evening prayers. Heavy thunder-storm at night with hail and rain.

13th.—Left for Ch'ang-shan at noon. A few  $\frac{1}{2}$  out all the crops were destroyed by the hail-stones. One was given me, taken out of the mud in a field, as large as a small hen's egg. The field looked as if it had been mown. Some three miles further on, the crops were standing a foot and a half high, perfectly unhurt! Found all well in Ch'ang-shan.

Thursday, 16th.—I am not at all well. I think it is from malaria. Went down to see some women in the morning. In the afternoon took my Bible-class.

Friday, 24th.—Very wet. Had four women in this morning. I hear that Mr. and Mrs. Bagnall and seven Scandinavian brethren have arrived at Kiu-chau Fu. Very glad to hear more workers have reached this needy district.

30th.—Had several women in to-day. Bible-class from 2.30 to 4 p.m., then more visitors.

May 6th.—Left for Kiu-chau Fu. Had rather an interesting passage down the river. Some of the passengers seemed interested in the Gospel. Not altogether a nice boat though, as they had a cargo of over thirty pigs! Then when we got near the Custom House something very like smuggling went on. Arrived safely in Kiu-chau Fu at 5 p.m. Heavy rain. Had a warm welcome from

Mr. and Mrs. Bagnall. Very pleasant to be in a really English-speaking prayer-meeting again.

11th.—About 3 p.m. Mr. Frost and Mr. Stanley Smith arrived. All their party came up from the boat to tea. It was pleasant to meet Misses Turner and Horsburgh again; we were nineteen foreigners, counting the two children.

12th.—Mr. Bagnall saw me down to the boat about 6 a.m., and I joined the friends for Ch'ang-shan. We had a very pleasant day, and a most enjoyable Bible-reading with Mr. Frost in the afternoon. Arrived at Ch'ang-shan after dark. I was sorry I had not been able to make any preparations for my most unexpected visitors, but they most kindly took things as they were, and we soon settled down.

13th.—Very hot. In the afternoon Mrs. Rough took the Chinese Bible-reading. Mr. S. Smith took the Chinese meeting in the evening.

14th.—Mr. Frost gave us a Bible-reading on the "Unseen World." Mr. S. Smith took an evangelistic Chinese meeting in the outside chapel in the evening.

15th.—All went to Peh-shih-kiai, except Miss H. Turner, who went straight on to Yuh-shan. Mr. Smith took the Chinese meeting in the evening. A nice number of Christians and others came.

16th.—Our whole party reached Yuh-shan about 2 p.m. Went to Chinese prayer-meeting.

18th.—A special day of English meetings. Mr. S. Smith led in the morning, Mr. Rough in the afternoon, and Mr. Frost in the evening. It did one good.

26th.—Day set apart for fasting, prayer, and special English meetings. The LORD was with us, teaching and blessing us.

29th.—Left all the dear friends at Yuh-shan for Peh-shih-kiai. I should have gone two days earlier, but the

rain prevented. I felt the going back alone a good deal, we have been such a happy party the last fortnight. Found Mr. Meadows had just arrived in Peh-shih-kiai. It rather disturbed me that I had not been in Ch'ang-shan to receive him. He is staying here for Sunday, so I shall go on to Ch'ang-shan to-morrow morning.

30th.—Found all well in Ch'ang-shan.

31st.—Wet day; not very good numbers. Much helped myself to-day by the text "The FATHER Himself loveth you," and other verses in John xvi.

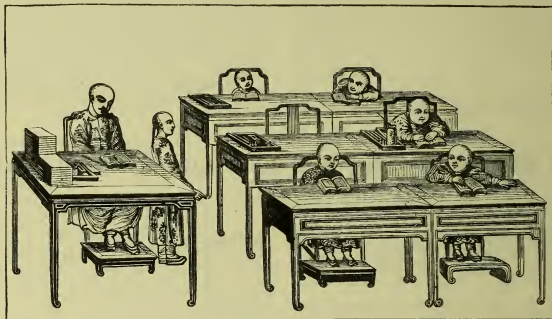
June 2nd.—The past has been a month of rest and feeding on spiritual things, which I pray may mean greater

blessing in the work here in coming days, if the LORD will.

While I was at Yuh-shan, I heard that two sisters from Yang-chau were on their way here. If that is so, I do indeed rejoice. Only God knows what the loneliness here has been at times, but I praise Him for His comforting and sustaining power through the three years and three months I have been alone in Ch'ang-shan and Peh-shih-kiai. [Misses Schnüttgen and Bäumer have since arrived.]

Mr. Meadows left us this morning for Kiu-chau Fu. I am sure his short visit here and at Peh-shih-kiai has done the church members much good, and assured them of his interest in the work up here.

## GENERAL.



CHINESE SCHOOL.—BACKING THE BOOK.

## Boys in China.

BY A MISSIONARY IN NORTH CHINA.

THE small boy in China is very much like other small boys. He doesn't care to attend school, and he does love to join in games, or carry a paper horse or banner at a funeral. It makes no difference what is going on, he is certain to be there. But don't suppose that, because he prefers to play rather than work, life is one long holiday. Far from it.

There is the beggar boy. Summer or winter he is up early and out on the road, watching for the carts or litters carrying travellers to and from the great cities. He hails the occupant with the cry, "Venerable sir, venerable sir! give me a cash!" It does not matter whether the traveller is old or young; he calls him old, as any other mode of address would not be respectful.

Perhaps the traveller does not give at once. Then the boy runs ahead, drops on his knees for an instant, knocks his head to the ground, and, scrambling to his feet again, runs after the cart with the same cry as before. The greater part of the year the little beggar is clad only in a

suit of brown which nature has provided. Relays of these little fellows are seen on all the great roads. What becomes of them when they get too big to beg, who knows?

Another boy lives on a farm. He has been out in the springtime, while his father is ploughing, digging up the roots of the grain, and is carrying them home to burn as fuel. He looked up from his work to see the writer, a "foreign devil," as he would call us, pointing a "kodak" (photographic camera) at him, and so he started for home in a hurry. You can almost see the scared look on his face as he made the best time possible to get away.

On a quiet day in October you might see this same boy climbing some willow or elm tree to whip off the leaves, lest, being blown off by the wind, and carried to someone else's land, his family should not get them for fuel. In winter, when the days are short, he is up long before sunrise, and, with a basket on his shoulder, will patrol the main highway through his village, hunting by the light of the moon for manure. The cold may be intense, and he

has no mittens; but he will keep his hands in his sleeves to warn them, while his ears are protected by ear-taps, made specially to fit them. When he returns home for his breakfast, about ten o'clock, the room seems but little warmer than the air without. The windows are of paper, the walls are black with smoke, there is no floor but the ground, and no bed to sleep on but one built of mud brick. Yet it is home to him, and he learns to love it so well that, though he may wander to far-off lands, he is certain to look back with a longing gaze to the land of his childhood, and make provision to be buried there, even though he do not himself live to return.

At New Year's time, when every Chinese boy, as well as all the rest of the nation, has a grand holiday (lasting for months among the wealthy), you might see a group of lads in front of some temple playing at shuttlecock. The game is played by only one at a time. The object of the game is to see how many times the player, who stands on one foot, can knock the shuttlecock into the air with the other foot without its once falling to the ground.

But the greatest holiday of all is his wedding-day. Previous to the death of his father no boy can be said to have come of age, yet he comes very near to being "twenty-one" on his wedding-day. The boy, though he may not have seen more than twelve or thirteen summers, dresses up in a long gown reaching nearly to his heels, puts on a hat corresponding to the "stovepipe," and walks around among the guests with all the dignity of his own grandfather. At the proper time and place he kneels and knocks his head to the ground before his elders, or in return for presents. Yet he is only a boy, after all, and it does not make a man of him to marry a girl whom he has never seen before. Life with him,

after his wedding-day has passed, goes on very much as it did before. He still lives at home, and the little girl who has joined the family as his wife is in reality the servant or slave of his mother.

One other boy there is whom we must not forget to mention here—the school-boy. The farmer lad gets very little schooling; the son of a merchant or teacher has a better chance, but I fear that our boys would regard that chance as a poor one. School keeps nearly all the year round, Sundays not excepted. Early in the morning, at sunrise, he starts for school and stays there until about ten o'clock, when he goes home for breakfast, after which he comes back and remains until sunset. Each boy on his arrival picks up his book and begins studying aloud. As the number of boys increases, so does the noise; until, when there are twenty-five or thirty present, the hubbub caused by so many young throats bawling out their lessons, each one for himself, is something fearful.

Every one has heard how the Chinese boy when he comes forward to recite his lesson first makes a bow to his teacher, and then, "backing his book" (turning his back so that he shall not see the book), rattles off at a great rate the lesson he has tried to learn. He will repeat the same sentence a dozen times, until prompted; and it is remarkable with what ease he glides over some portions which he does not remember well, unless the teacher pays strict attention to business, and sharply calls a halt at the place where he has failed.

After all, Chinese boys are not so very different from some boys we know. Do you know any like them, too? Will you not pray that many of these boys in China may learn to love our blessed LORD JESUS?—*Adapted from the Boston "Missionary Herald."*

## In Memoriam.

MRS. WILLIAM KEY.—MISS SELMA CARLOS.—MRS. THOS. EYRES.

THE Reaper has again been passing through our ranks, and, thrusting in His sickle, has gathered to His garner three more of our number. While we mourn the loss of those taken from us, and "weep with those who weep," we would seek also to "rejoice with our Saviour in receiving Home another of His own," as Miss Porter puts it. Our warmest sympathy and prayers again go out for those who are bereaved.

Miss Symon left for China in 1884, and was married to Mr. Key in 1886. Her service lay for the most part at Sih-chau in SHAN-SI, whence she was called Home on July 1st. The extracts following touchingly show in what great esteem and affection she was held, and how great a loss the cause of Missions has sustained in her.

Miss Selma Carlos went to China in connection with the Swedish Holiness Union, and as an Associate of the C.I.M. She left us only last January; but we learn from Miss Porter's account of her last days how much she had already endeared herself to her co-workers, and what a real bright faith was hers. This gap in the ranks of the S.H.U. will shortly be filled, as Miss Storhaug expects to sail on October 29th to reinforce the band.

The mail which left Shanghai on August 13th brought us the brief and sad announcement that Mrs. Eyres had passed away at Kiukiang about August 13th, leaving a little son a fortnight old. We await fuller particulars. Miss Ord left England in 1888 (being one of "the hundred"), and was married to Mr. Thos. Eyres last October. They had taken up work in the business station and centre at Kiukiang, where already Mrs. Eyres' kindness had been greatly appreciated.—c. r. r.

MRS. WM. KEY.

MISS DOGGETT, who is a trained nurse, writing from Sih-chau on July 2nd to some friends, says: Just a few lines to tell you that the LORD has called our dear sister Mrs. Key to Himself, after a week of acute dysentery. Only a

week ago to-day she took to her bed, but she afterwards said that she ought to have given in sooner. We nursed her night and day, and quite hoped she would pull through.

On Monday and Tuesday there seemed a slight but real

improvement, and on Tuesday night, thinking the crisis must be over, we felt quite reassured, and she herself felt she was gaining strength. Yesterday morning (Wednesday) on going off night duty at eight o'clock, I gave Mrs. Key her medicine; but about two hours later Miss Gillham roused me, saying there was a change which had come during sleep. I went over and found the dear patient insensible and pulseless, with other symptoms which made me fear the worst. From that time she gradually sank, but was conscious until nearly the end. Since morning there was no pain, only great prostration; in the evening she was very restless, and the struggles for breath were very distressing. The last half-hour she was quiet, and passed peacefully away at a quarter to ten. Once during the evening Mr. Key said, "Do you know JESUS?" and she replied with difficulty, "Yes, and He knows me."

It is all like a dream! I am sure we need not ask you to pray for Mr. Key, and for dear little motherless Chen-pao, and that each future step may be made plain.

Mrs. ORR-ewing writes: Only two or three weeks ago I had a most deeply touching letter from dear Mrs. Key, telling us that the LORD had taken their baby-girl to be with Himself. Knowing so well the depth of her big, loving heart, and consequently what this loss would mean to her, I could hardly read the letter for tears, it breathed so entirely the spirit of those words, "The cup which My FATHER hath given Me, shall I not drink it?"

After going on to tell of sad distress amongst the natives from sickness, and the prospect of almost no harvest through the scarcity of rain, she says: "Pray for us that we may be guided aright at this time with the people, and bring glory to GOD. I have five women here these last six weeks, two of them breaking off the opium, the two Bible-women, and a visitor from Ku-cheng. These three Christian women have been very kind to me, and I have been glad for their sakes they were here in our time of deep trouble. They all have had heavier trials than I have—*then* without hope. Mine is a blessed hope of soon clasping my darlings again."

It was almost with a feeling of apprehension, though I scarcely knew of *what*, that I opened my next letter from Mrs. H. Broomhall. During our stay at Ta-ning we both learnt to dearly love our good "Sih-chau Mither," with her kind, loving ways and sweet Scotch accent. . . .

Sih-chau is a very wicked city, and a hard place in which to work, but dear Mrs. Key kept bravely on, praying and working for the salvation of the poor, hardened women. Her zeal and faith were often an inspiration to us. Little did I think as we exchanged our few last words of love outside the city of 'Tai-yuen Fu, that she was soon to lose her precious little boy, and then within a year her baby-girl (whom the natives called "Comfort"), and that I should never see *her* again on earth. While reading this last sad news my heart was just divided between such deep sorrow for poor Mr. Key and the one little girlie left, and the joy that the dear mother had so quickly found her little ones again.

Miss C. KERR writes:—Every remembrance I have of dear Mrs. Key, the two years we worked side by side, is

the remembrance of a woman who was a saint, with "one heart" to live CHRIST. She never changed except in earnestness and increased devotion to God and dying sinners. . . . Poor Sih-chau may wait long till it sees such another embodiment of the love and patience of CHRIST in its midst.

MISS CARLOS.

Writing to friends in reference to the death of Miss Selma Carlos, Miss PORTER says:—I send you an account of the last days of Selma's life with us. I know how much you will be feeling this, and yet rejoicing with our SAVIOUR in receiving home another of His own. May He comfort your heart. This afternoon her words keep ringing in my ears, "It is light, it is light! There is no darkness in JESUS at all."

Home seems so strange without her now; her life was so beautiful for the MASTER, it was a joy to gaze upon it. Dear Sigrd Hogstad is so bright; she seems to lose sight of her own sorrow in Selma's joy.

Having given some particulars of the progress and commencement of the illness and its fluctuations—Dr. Howard Taylor having thought her at one time out of danger, when he was called away to another case—Miss Porter mentions that she was moved down from Yang-chau to Chinkiang for change of air, hoping it might help on the amendment in the dysentery from which she was suffering. The improvement, however, did not continue, and she gradually sank, and quietly passed away on July 18th.

Miss Porter continues: On the evening of July 15th we feared that the LORD was going to take her home then; she herself fully expected and hoped to go. We can never forget that night spent with her on the border-land of Heaven. She seemed at times to see beyond the veil and catch a glimpse of her beloved JESUS, Whose name was very often on her lips. Her theme the night long was, "JESUS only." . . . The next morning, the fever, which had been slight during the night, increased, and continued to do so during the next day, developing into typhoid, from which she died. . . .

A marked feature of Friday and Saturday was her enjoyment of singing. It would be hard to tell how many hymns we sang to her, her favourites seeming to be any in which that Name above all other names was mentioned most frequently. On Saturday morning, she seemed to be sinking—or rather rising—and remarked in Swedish to Miss Hogstad, who was with her, "How am I going, Sigrd? Am I flying to JESUS, or how am I getting nearer to Him?" She stretched out her hands to Him, and lay for some time beckoning to Him to come quickly. . . . She was delicious most of the remainder of the time.

At nine o'clock, all gathered around her bedside; we sang a verse of "JESUS, lover of my soul," but we think she did not hear us; and while we watched her, she quietly fell asleep, so silently that we did not know the moment. After that, a smile like a touch of Heaven itself lighted up her face, the expression of which could be best described by the word "satisfied," a word often on her lips, especially in connection with the verse, "I shall be satisfied when I awake with Thy likeness."

#### DEPARTURES.

From England.—Dr. and Mrs. Edwards and children on July 30th *via* Vancouver; (omitted last month).

#### ARRIVALS.

In England.—Mr. and Mrs. F. A. Steven, on Sept. 7th, from China *via* Toronto.

#### DEATHS.

Key, Mrs. Wm., at Sih-chau, SHAN-SI, on July 1st, of acute dysentery.

Carlos, Miss Selma, at Chinkiang, KIANG-SU, on July 18th, of typhoid fever supervening on dysentery.

Eyres, Mrs. Thos., at Kiukiang, KIANG-SI, on August 13th, of puerperal fever.

# CHINA'S MILLIONS.

## Lessons from the Song of Solomon.

By J. HUDSON TAYLOR.

### II. COMMUNION BROKEN THROUGH WORLDLINESS.—RESTORATION.

Cant. ii. 8—iii. 5.

(Continued from page 126.)

**W**E HAVE a sad illustration of the deceitfulness of sin in the response of the bride. Instead of bounding forth to meet Him, she first comforts her own heart by the remembrance of His faithfulness, and of her union with Him—

"My Beloved is mine, and I am His :  
He feedeth *His flock* among the lilies."

My position is one of security, I have no need to be concerned about it. He is mine, and I am His ; and nought can alter that relationship. I can find Him now at any time, He feedeth His flock among the lilies. While the sun of prosperity shines upon me I may safely enjoy myself here without Him. Should trial and darkness come He will be sure not to fail me.

"Until the day be cool, and the shadows flee away,  
Turn, my Beloved, and be thou like a gazelle or a young hart  
Upon the mountains of *Bether*."

Careless of His desire, she thus lightly dismisses Him, with the thought: A little later I may enjoy His love ; and the grieved Bridegroom departs !

Poor foolish bride ! she will soon find that the things that once satisfied her, can satisfy no longer ; and that it is easier to turn a deaf ear to His tender call than to recall or find her absent Lord.

The day became cool, and the shadows did flee away ; but He returned not. Then in the solemn night she discovered her mistake : It was dark and she was alone. Retiring to rest she still hoped for His return—the lesson that worldliness is an absolute bar to full communion still unlearned.

"By night on my bed I sought Him whom my soul loveth :  
I sought Him, but I found Him not."

She waits and wearies : His absence becomes insupportable—

"*I said*, I will rise now, and go about the city,  
In the streets and in the broad ways,

I will seek Him whom my soul loveth :  
I sought Him, but I found Him not."

How different her position from what it might have been ! Instead of seeking Him alone, desolate and in the dark, she might have gone forth with Him in the sunshine, leaning upon His arm. She might have exchanged the partial view of her Beloved through the lattice, when she could no longer say "Nothing between," for the joy of His embrace, and His public confession of her as His chosen bride !

"The watchmen that go about the city found me :  
*To whom I said*, Saw ye Him whom my soul loveth ?

It was but a little that I passed from them,  
When I found Him whom my soul loveth."

She had already obeyed His command, "Arise, and come away." Fearless of reproach, she was



seeking Him in the dark, and when she began to confess her LORD, she soon found Him and was restored to His favour—

"I held Him, and would not let Him go,  
Until I had brought Him into my mother's house,  
And into the chamber of him that conceived me."

Jerusalem above is the mother of us all. There it is that communion is enjoyed, not in worldly ways or self-willed indulgence.

Communion fully restored, the section closes, as did the first, with the loving charge of the Bridegroom that none should disturb His bride—

"I adjure you, O daughters of Jerusalem,  
By the roes, and by the hinds of the field,"  
(By all that is loving and beautiful and constant),  
"That ye stir not up, nor awaken my love,  
Until it please."

May we all, while living down here, in the world, but not of it, find our home in the heavenly places to which we have been raised, and in which we are seated together with CHRIST. Sent into the world to witness for our MASTER, may we ever be strangers there, ready to confess Him the true object of our soul's devotion.

"How amiable are Thy tabernacles,  
O LORD of hosts! [the LORD;  
My soul longeth, yea even fainteth for the courts of  
My heart and my flesh cry out unto the living GOD.  
Blessed are they that dwell in Thy house:  
They will be still praising Thee. . . .  
A day in Thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God,  
Than to dwell in the tents of wickedness.  
For the LORD GOD is a sun and shield:  
The LORD will give grace and glory: [uprightly.  
No good thing will He withhold from them that walk  
O LORD of hosts,  
Blessed is the man that trusteth in Thee."

### III. THE JOY OF UNBROKEN COMMUNION.—Cant. iii. 6—v. 1.

"O JESU, KING most wonderful, Thou CONQUEROR renown'd,  
Thou Sweetness most ineffable, in whom all joys are found!  
Thee, JESU, may our voices bless; Thee may we love alone;  
And ever in our lives express the image of Thine own."

WE HAVE been mainly occupied in Sections I. and II. with the words and the experiences of the bride; in marked contrast to this, in this section our attention is first called to the Bridegroom, and then it is from Himself that we hear of the bride, as the object of His love, and the delight of His heart. The daughters of Jerusalem are the first speakers:

"Who is this that cometh up out of the wilderness like pillars of smoke,  
Perfumed with myrrh and frankincense,  
With all powders of the merchant?"

They themselves give the reply:

"King Solomon made himself a car of state  
Of the wood of Lebanon.  
He made the pillars thereof of silver,  
The bottom thereof of gold, the seat of it of purple,  
The midst thereof being paved with love [—gifts],  
From the daughters of Jerusalem."

"Behold, it is the litter of Solomon;  
Threescore mighty men are about it,  
Of the mighty men of Israel.  
They all handle the sword, *and* are expert in war;  
Every man hath his sword upon his thigh,  
Because of fear in the night."

In these verses the bride is not mentioned; she is eclipsed in the grandeur and the state of her royal Bridegroom; nevertheless, she is both enjoying and sharing it. The very air is perfumed by the smoke of the incense that ascends pillar-like to the clouds; and all that safeguards the position of the Bridegroom Himself, and shows forth His dignity, safeguards also the accompanying bride, the sharer of His glory. The car of state in which they sit is built of fragrant cedar from Lebanon, and the finest of the gold and the silver have been lavished in its construction. The fragrant wood typifies the beauty of sanctified humanity, while the gold reminds us of the divine glory of our LORD, and the silver of the purity and preciousness of His redeemed and peerless Church. The imperial purple with which it is lined tells us of the Gentiles—the daughter of Tyre has been there with her gift; while the paving with the love-gifts of the daughters of Jerusalem accord with the prophecy, "Even the rich among the people shall intreat Thy favour."

These are the things that attract the attention of the daughters of Jerusalem, but the bride is occupied with the King Himself, and she exclaims :

"Go forth, O ye daughters of Zion, and behold King Solomon,  
With the crown wherewith His mother hath crowned Him in the day of His espousals,  
And in the day of the gladness of His heart."

The crowned KING is everything to her, and she would have Him to be so to the daughters of Zion likewise. She dwells with delight on the gladness of His heart in the day of His espousals, for now she is not occupied with Him for her *own* sake, but rejoices in His joy in finding in her *His* satisfaction. Do we sufficiently cultivate this unselfish desire to be all for Jesus, and to do all for His pleasure? Or are we conscious that we principally go to Him for our own sakes, or at best for the sake of our fellow-creatures? How much of prayer there is that begins and ends with the creature, forgetful of the privilege of giving joy to the Creator! Yet it is only when He sees in our unselfish love and devotion to Him the reflection of His own that His heart can find full satisfaction, and pour itself forth in precious utterances of love such as those which we find in the following words :

"Behold, thou art fair, my love; behold, thou art fair;  
Thine eyes are as doves behind thy veil;  
Thy hair is as a flock of goats,  
That lie along the side of Mount Gilead;  
Thy teeth are like a flock of ewes that are newly shorn,

Which are come up from the washing;  
Which are all of them in pairs,  
And none is bereaved among them.  
Thy lips are like a thread of scarlet,  
And thy speech is comely," etc. (See verses 3-5.)

We have already found the explanation of the fairness of the bride in her reflecting like a mirror the beauty of the Bridegroom. Well may He with satisfaction describe her beauty while she is thus occupied with Himself! The lips that speak only of Him are like a thread of scarlet; the mouth or speech which has no word of self, or for self, is comely in His sight.

(To be continued.)

## The Riots in China.

IT MAY to some seem strange that more notice has not been taken in these pages of the present difficulties. It has, however, always been the aim of this paper to exclude political matter; and it is not easy to refer to the riots at all without the danger of transgressing that rule. Moreover, it has been felt that the daily press has, in giving publicity to all the current rumours—sure to be many at a time of uneasiness—unintentionally magnified the seriousness of the situation. We preferred to confine ourselves to such information as should come direct from Mr. Taylor himself, who, being in Shanghai, has better opportunities of judging of the situation. His letters in the August-September number gave his view of matters, and our own feelings at present are well expressed in the words of the *Times* in a recent article on the subject. It says:—

"On the whole, therefore, though in the present extremely sensitive and anxious condition of the Europeans in China we shall probably hear many alarming rumours from that country, it is probable that the worst of the outbreak is over, and that Europeans have nothing further to fear for their lives. The ground-swell will continue for a time, but the wave of outrage which has passed over

the Yangtse valley has probably spent its force. It is interesting and satisfactory to note that the Cantonese, the most disorderly and turbulent mob in the world, and the most notorious for its anti-foreign outbreaks, has remained quiet during the present excitement—a circumstance which shows that this excitement is, in spite of its extent, local in its causes."

Our friends may, therefore, we think, reasonably comfort themselves, in regard to those for whom they may be concerned, that the worst is over, and that matters will now gradually quiet down. The fact that no communication had been received from Mr. Taylor to delay the sending out of more missionaries is a satisfactory indication that the condition of things was not so grave as feared by many of our friends on this side. Reverting to his letter on page 100, he says:—

"I referred to the sisters leaving Ta-ku-t'ang, and mentioned that, subsequent to their doing so, the local official was unable to restrain the soldiers from doing a little looting. After a short stay in Kiu-kiang, the sisters went back again, and fortunately found that very little damage had been done. The house, on the whole, was intact, but the pantry had been broken into, and a few stores and other things had been taken away. The report that I mentioned about the burning of the Mission premises at

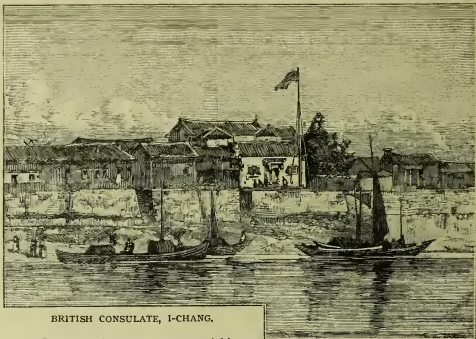
Wu-ch'en was also incorrect, as was a similar report, which found its way into the daily papers, that our premises at Sha-shi had been burnt. Through God's goodness we have been kept in peace in all our stations, and the proclamations that have been put out prohibiting rioting have done good, and helped our brethren in KIANG-SI, at Chang-shu, near Ling-kiang Fu, and in a small town near to Kan-chau, so that they have succeeded in renting premises."

Thus we see how difficult it is, when so many rumours are flying about, to obtain reliable information. We are inclined to think that the authorities have been really striving to do their best

under very difficult circumstances, and that too much blame should not be attached to them, nor credit withheld for what they may have done.

The improved tone of the secular press is a matter for thankfulness; their remarks, on the whole, in regard to missionaries and their work, having been in kind and generous terms. It is no small matter, either, to have the favourable testimony of the Chinese Foreign Office itself with reference to foreign missions. The following is also taken from the *Times* :—

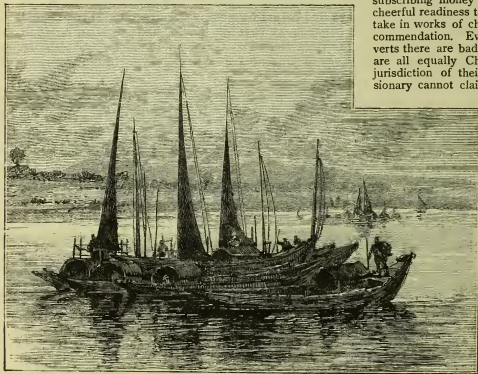
"THE CHINESE GOVERNMENT ON FOREIGN MISSIONARIES.—A *Pekin Gazette* which has reached this country by this week's mail contains the full official text of the memorial of the Tsung-li Yamen [Foreign Office] to the Throne on the anti-foreign riots. It is remarkable for the testimony it bears to the general character of missionary work in China. The following are the precise words :—'The religion of the West has for its object the inculcation of virtue, and in Western countries it is everywhere practised. Its origin dates a long time past, and on the establishment of



BRITISH CONSULATE, I-CHANG.

commercial intercourse between China and foreign Powers, a clause was inserted in the treaties to the effect that persons professing or teaching the Christian religion should enjoy full protection for their persons and property, and be allowed free exercise of their religion. The hospitals and orphanages maintained by the missionaries all evince a spirit of benevolent enterprise. Of late years, when distress has befallen any portion of the Empire, missionaries and others have never failed to come forward to assist the sufferers by subscribing money and distributing relief. For their cheerful readiness to do good, and the pleasure they take in works of charity, they assuredly deserve high commendation. Even granting that amongst the converts there are bad as well as good people, still they are all equally Chinese subjects amenable to the jurisdiction of their own authorities, and the missionary cannot claim the right of interfering in any disputes or lawsuits that may arise. There is no reason, therefore, why any of the people and the converts should not live together in peace and harmony.'

We may fairly expect that, while the riots have most regretfully caused the deaths of two Englishmen—one a missionary—and severe injury and loss to others, the result will be to help to clear the air, and give the natives a better conception of the aim of the missionaries, as well as open the country more fully to the Gospel. There is still, however, abundant room



RIVER BOATS LYING OFF I-CHANG ON THE YANG-TSI.

for our prayers that God will bring this to pass. "I will do it . . . I will yet for this be enquired of . . . to do it for them; I will increase them with men like a flock." "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." May we all be able trustfully to say, even under the most apparently adverse circumstances—

"And all is right that seems most wrong,  
If it be His sweet will."

C. T. F.

## YUN-NAN PROVINCE.

*Population of Province, 5 millions; Area, 107,969 square miles.*

STATIONS OF THE C.I.M. IN YUN-NAN, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

BHAMO (Upper Burmah), 1875.		TOMKINSON, Ed. ... .. 1887	Dymond, F. ... .. 1887
SELKIRK, THOS. ... .. 1889		TOMKINSON, Mrs. ... .. 1887	TUNG-CHUAN FU, 1891.
SELKIRK, Mrs. ... .. 1891		HAING, Miss ... .. 1887	Vanstone, T. G. ... .. 1885
TA-LI FU, 1881.		ALLEN, H. A. C. ... .. 1889	Vanstone, Mrs., (née Stewart-son) ... .. 1887
FOUCAR, F. THEO. ... .. 1885		GRAHAM, JOHN ... .. 1890	Tremberth, Wm. ... .. 1890
SMITH, JOHN ... .. 1885		FYSH, Miss EMMA ... .. 1890	
SMITH, Mrs. J., (née Cutt)... 1887		ASPINALL, Miss L. ... .. 1890	KUH-TSING FU, 1889.
ANDERSON, JOHN (designated) 1889			STEVENSON, OWEN ... .. 1883
ANDERSON, Miss (designated) 1889			CURNOW, J. O. ... .. 1887
YUN-NAN FU, 1882.		CHAU-TUNG FU, 1887.	CURNOW, Mrs. (née Eland) 1888
Pollard, S. ... .. 1887		Thorne, S. T. ... .. 1885	
		Thorne, Mrs. (née Malpas) 1883	

## Interesting Village Work around the Capital.

FROM E. TOMKINSON.

YUN-NAN FU, Monday, January 26th.—Yesterday about fifteen to twenty men came to the mid-day service. In the evening I held the enquirers' class, when several strangers were present. To-day I have been to the villages with Messrs. Pollard and O. Stevenson; visited seven, and had a good time in each. In some, not previously visited, the people were very friendly.

January 29th.—On Tuesday, Mr. O. Stevenson left us to return to K'uh-tsing Fu. To-day we have been to the villages; visited six places, and preached in each. At one little village, visited also on December 11th, we again saw the old woman mentioned in a former diary; she was still very attentive, and only wanted to hear the Gospel. She says she has prayed to JESUS every night since our last visit. She knows but little of the Truth, but appears to believe up to her light, and we would like to give her more definite instruction.

### WELCOME REINFORCEMENTS.

Saturday, January 31st.—To-day has been nearly one of a thousand, for we have had the joy of welcoming two fresh workers, viz, Messrs. Allen and Graham, who are the first reinforcements for this province for two and a half years. We hope others will come in much less time, but thank God for these, and trust that increased numbers will also bring increased blessing, and that we may not fall into the snare of leaning less upon Him without whom we can do nothing.

February 7th.—On Wednesday we had the usual English service led by myself, and followed by the Communion

service. We also had the great pleasure of hearing from the brethren just arrived some account of the LORD's dealings with them.

February 13th.—Yesterday we had a special united meeting of the Christians. After partaking of rice together, we held the meeting, at which each gave testimony of the LORD's gracious dealings with them, and afterwards we had some conversation with regard to carrying on the work of God. We hope one result may be that a room may be got in one of the villages where we may go and stay a night occasionally.

To-day I have been out to five villages, none of which had been visited before. In four we got

### SPLENDID CONGREGATIONS.

Being New Year, of course none are working in the fields.

February 21st.—On Tuesday last, being a special holiday, we divided into two parties, Messrs. Pollard and Graham going to a temple about eighteen *li* from the city, and Mr. Allen and myself to another in the city. At each place many thousands of people were assembled, and we had a fair sale of books. I was also able to do a little preaching early, before the crowds came. On the same day a quantity of goods arrived, the first for this province since March last. As some of these things had been in China more than a year, we were very glad to receive them.

February 28th.—About ten days ago a rebellion broke out in Fu-ning Hien, about ninety *li* north, and a mandarin was killed; also the wife and family of another, who was himself not at home at the time, and so escaped. A num-

ber of the people of that city have been killed as a warning, and over seventy heads are hung outside the south gate of this city. The rebels, to the number of one or two thousand, have all escaped to the mountains.

Monday, March 2nd.—Yesterday was a very special day. The chapel was crowded with men and women, and at the end of the service two converts were baptised. The first, Ch'ang-ta-ma, a widow, was the ladies' servant for some time; but when she was engaged, she stipulated that she should only do their house work, and not go out visiting with them, or in any way assist in preaching the Gospel.

#### AN OPIUM EATER CONVERTED.

At that time she was an opium eater, but she soon broke that off. When Mrs. K'in left us, about five months ago, we took Mrs. Ch'ang into our service, and have seen a great change come over her. She asked for baptism in December last, and, as we have every reason to believe that she is converted, we have now received her into the church. The other convert is a daughter of the former, sixteen years of age, and for some months has been an invalid, only able to walk a few steps. We fear her spine is diseased, but believe that she is one of CHRIST'S flock; she is certainly very patient under suffering and weakness.

To-day we have been to several villages which we had not previously visited. At some places we had a very favourable reception; but at one small village two women came out and accused us of playing the concertina to draw their children away, so were very angry. However, the colporteur, who was with us, endeavoured to allay their fears, we can scarcely tell with what result until we go again.

March 3rd.—Another day in the villages; visited eight, and everywhere the people seemed friendly, although we had previously visited only one of them.

March 12th.—To-day I went to a place seven or eight *li* distant. Soon got a congregation, but they did not appear to be interested in the subject, and I could not sell a single book. I afterwards went a little further, and got a splendid view of the lake (see p. 145)—it seemed almost like

#### FAIRYLAND.

Close by was a temple dedicated to the dragon-god, in which were a number of idols, all "sie shen" (false gods). Scores of pairs of iron sandals, presented by worshippers, were stored by the side of some, and a number of women were burning incense. This scene was as sad as the other was beautiful.

March 14th.—Took a boat this morning to visit a few villages that I could see, some ten *li* or more across the lake, but too far from the city to reach from thence. On our arrival, we found that these places were very scattered and difficult of access. We visited four villages, and in some instances found the people very ready to listen. To-day we have been to six places in a new district. Three were "Lo-lo" villages, and the people did not seem very ready to hear. "Lo-lo" is the name generally given to these aborigines, but I understand that it is

a term of reproach, about equal to calling us "foreign devils," and that they should be called "I-kia-ren." At two places we found the people very ready to listen.

March 18th.—To-day I have been to six villages. The first was a large "Lo-lo" village which I had visited twice before, but could not get any attentive hearers. To-day was a decided improvement in this respect, as some took sufficient interest to dispute our statements. We were able also to preach in all the other places.

March 21st.—To-day I have returned to the city; while away I visited twenty-two different villages, which could not conveniently be worked from the city.

March 26th.—Tuesday afternoon Mr. Shen, the farmer, came up again after an absence of about eight months. To-day he went out with us to the villages; we visited eight, and were able to work in each. In one of them the people opened the temple, and brought us seats and tea. Nearly all the people came to hear.

April 3rd.—We have again been village-visiting; went to ten, but with varying fortune. In some we got a fair hearing, but at others, as soon as the women saw us coming, they snatched up their children, ran into the houses, and shut the doors. We sang hymns and played the concertina, but to no purpose; although we might catch sight of some one peeping round the corner of a house, or from behind a corn-rick, none would come near enough to hear what we had to say.

I have now completed the round of villages within easy working distance from the city, *i.e.*, a radius of about three miles. To go further would take up too much time and labour in walking, and would consequently leave less for definite work; at present, we have taken a circle of about twenty miles in circumference.

Since October 23rd last, there have been

#### 153 VILLAGES VISITED;

40 in the Bible-Christian district, and 113 in our own. There are forty or fifty more in the Bible-Christian district that Mr. Pollard has visited when I have not accompanied him; and in our district there are probably hundreds more, as we have only been to a small part of the plain. From the hills across the lake I could see that it was full of villages for miles beyond the district visited.

I have made only twenty-eight second or third visits, so that nearly all have been visited only once, and, as a rule, only a small portion of the people have heard the Gospel, a great many being at work in the fields. I hope to revisit some during the next few weeks, but the sun is getting very powerful, and we shall not be able to continue this work much longer.

Monday, April 6th.—Yesterday's service was not attended as well as usual, probably on account of its being the great day for worshipping at the graves, and the attraction of the Ch'en-huang procession. This afternoon went out preaching and bookselling.

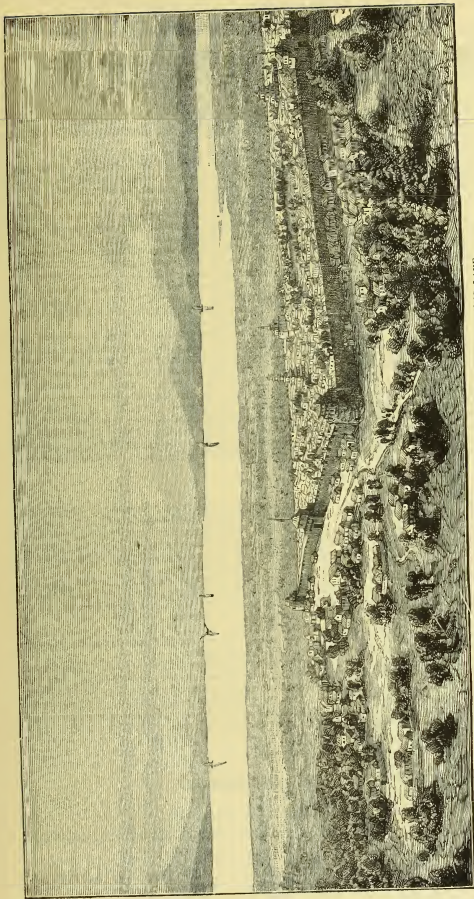
April 7th.—The weather was not suitable for going to the villages, so had another turn on the street in the afternoon, and had a fair sale.

very industrious respectable tradesman, has taken a Testament to study, and I am hoping he may be won for God.

Mr. Tremberth writes from Tung-ch'uan Fu, on May 28th:—"We have succeeded in opening a station in this city. Our friends, the Vanstones, after a residence of about a month in an inn, rented this house. Crowds of people flock to our Sunday services, the greater number out of curiosity, while a few, it is to be hoped, really want to know of the new doctrine. For the time being we worship in two of our largest rooms, women occupy one, men the other. Peaceful news from all the stations.

From Bhamo, Burmah, Mr. T. Selkirk writes on June 9th:—"I am glad to inform you we baptised a man named Shi on May 24th. He desired to become a member of the Church some time ago, but I advised him to wait. He was an earnest listener at our services, and I know him to be an upright man. He was formerly an opium-smoker, but for some time he has given it up. It must have been a considerable struggle, as he smoked for nearly thirty years. He tells me God helps him to do without it, and I hope he may not take it again. I am much encouraged just now by seeing one or two come to chapel whom I have thought a good deal about; one man in particular, a





YUN-NAN FU, CAPITAL OF YUN-NAN PROVINCE, AND ADJOINING LAKE.

**YUN-NAN FU** is eminently a pleasure city, as well as a most important place. Admirably situated on a hill on the edge of a great and beautiful lake, it presents a most marvellous aspect as surveyed from the ancient Palace of Wu-san-kwei which overlooks it. Thence the view extends as far as the eye can reach over a rich country, well cultivated, covered with ricefields intersected by canals, in the midst of plantations and of clumps of trees of most delightful appearance; to the right and left wooded hills, the horizon at the end of the lake formed by a little chain of mountains.

The town itself, viewed from the same place, offers an aspect fresh and thrilling by reason of the numerous gardens which it encloses, and in the centre of which a pretty lake discloses itself in the midst of the verdure, the beautiful foliage forming a delicious promenade where the populace come to rest them after the labours of the day. Viewed from afar, the town

presents the appearance of a great park surrounded by walls, out of which one sees arising a crowd of buildings and of rich pagodas with gilded roofs, in such profusion are the gardens distributed about.

Yun-nan is interesting not only from the point of view of its picturesque. It possesses also very great interest from an ethnographic standpoint. Indeed it is inhabited by numerous races, very different among themselves, and the variety of costumes gives to the crowd an appearance very striking, and peculiar to this province.—*From "Tour du Monde."*

[The above description might seem rather overdrawn, but is confirmed by the words of both Mr. Tomkinson (p. 144) and Mr. Windsor (p. 147). For comparison, we may mention that the magnificent Lake, 48 miles by 18, is sixteen times as long and more than ten times as wide as Derwentwater; or nearly five times as long and sixteen times as wide as Windermere, the largest English lake.]

## A Cry for More Labourers for Yun-nan Fu.

FROM MISS E. HAINGE.

THE following touching appeal from Miss Hainge is a sample of many more coming from every direction. We are thankful that before it was written two of the sisters from Australia (Misses Aspinall and Fysh) were on their way to Yun-nan Fu.

YUN-NAN FU, May 29th.—We have had no rain for a long time; the fields are all parched and dry. It reminds me of the dry, hopeless condition of the people in our province, and so few to carry to them the water of life.

We constantly hear of bands of workers coming out, but they do not come to YUN-NAN. Forgive me writing in this way, but the sad state we are in drives me to it. This city and the many hundreds of villages are teeming with women. Women are more numerous than men here. The majority are warm-hearted even to foreigners. We complain about difficulties in getting the people converted, but I am quite sure they have not had a fair chance. Sickness and change, with few workers, largely impede the prospect. May we get help soon!

We have a large house here containing thirty rooms, splendidly situated, both for city and country work. Fifteen minutes' walk takes you amongst the villages. I am the sole occupant at present; being the only one to have the responsibility of the home, I cannot be as free as I should be for work. . . . Again, the villages are crowded with women. The country work here should be ladies' work. I am sure continuous plodding in preaching with God's power would bring glorious results. With such a large house, and with so many opportunities for work,

could we not have a party of seven ladies? An opium-refuge, school and classes for women could be opened, besides having sisters free to work in the country.

Oh, that the LORD would send even these few—seven ladies! Do pray for us, and help us if you can. Could you but realise what our dearth of workers means to the work, you would indeed be sorry. I cannot rest and be happy whilst we are circumstanced like this—one person, Emily Hainge, for all the women in Yun-nan Fu, and the perishing thousands in the villages! Miss Anderson is not at Tai-li, and cannot be till Christmas; she will be detained for nursing. This will give you an idea of the hindrances to the work for want of more helpers. May our prayers be heard soon!

You will be so pleased to know that my woman and her daughter, eleven years old, are coming to JESUS—country people who knew nothing of the Gospel when they came to me; the LORD is graciously opening their hearts to learn of Him. I am so joyful about it, and do praise Him. I have had two women since I came to this house; both will be converts. The LORD is with us continually, and these first-fruits gladden my heart. I know you pray for us. Time is slipping on! Once again, do your best towards getting us workers, if possible. We are continuing in prayer for workers; our FATHER must hear us.

MRS. CURNOW writes from K'uh-ting Fu, on March 29th:—I am rejoiced to be able to tell you that at last I am once more settled down to my loved work. The LORD has indeed answered prayer in preparing the women for receiving me; they are all so kind and quite friendly. They still continue to come up in good numbers, which gives me splendid opportunities of preaching the Gospel to them.

About the time I came here, there evidently were some fabulous stories spread abroad about me, for I would often, after I had been preaching to the women, hear them exclaim, "Why, what is there strange about her? I don't see anything strange. She has black hair and eyes like us, she wears our clothes, and talks our words; the only difference is that she was born white and we were born black."

One day, after I had been telling out "the Old, Old, Story," a dear old lady came and took my hand so kindly, and thanked me warmly for coming so far to tell them

about the one true GOD, saying, "I am an old woman now, and I have never before heard that there is only one GOD, and all my life I have been worshipping idols, and never knew before that it was wrong." I have not met this woman since, but am praying that our loving SAVIOUR will seek her out and save her.

This afternoon I visited Yang-t'ai-tai, our landlord's wife, and had a very kind reception. Then I went on to a neighbour's house, and had a very nice time of preaching to a room full of women. Next Wednesday, I hope to visit my woman's village, which is ten li away, outside the south gate. This is the only portion outside the city which I have not yet visited.

I have been so gladdened to hear that Ch'ang-ta-ma (who was our woman at the Ken-en-tang) and her daughter, for whom we have been praying for two years, have just been baptised in the capital. I take courage from this, and pray that God will soon save the woman who has just come to help me.

## KWEI-CHAU PROVINCE.

Population of Province, 4 millions; Area, 64,554 square miles.

STATIONS OF THE C.I.M. IN KWEI-CHAU, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

KWEI-YANG, 1877.				PRUEN, WM., L.R.C.P., and S...				GAN-SHUN FU, 1888.			
CLARKE, S. R.	...	...	1878	PRUEN, Mrs. (née Hughes)	...	...	1876	ADAM, JAMES ...	...	...	1887
CLARKE, Mrs. (née Fausset)	...	...	1878	WINDSOR, THOS.	...	...	1884	WATERS, B. CURTIS ...	...	...	1887
				SMITH, CECIL G.	...	...	1891				

## A Journey into Yun-nan.—Opium Cultivation.

FROM THOMAS WINDSOR.

KWEI-YANG FU, June 2nd.—I have lately returned from a visit to YUN-NAN in company with Mr. Murray, of the Scottish National Bible Society, who came part of the way from Ch'ung-k'ing to Kwei-yang with Dr. Pruett after the recovery of the latter from his serious illness.

Mr. Murray left Kwei-yang three days before me, and went to Gan-shun by way of Kwang-shun, while I travelled by the main road and met him at Gan-shun. After some consideration, I decided to accompany him to YUN-NAN.

We left Gan-shun on March 20th, and followed the main road for five days, when we struck south and passed through P'u-ngan Hien. We again joined the main road twenty *li* beyond P'u-ngan Ting, and kept it the rest of the way. As the cities and places through which we passed were small, not very large sales of books were effected. Some preaching was done, but not as much as I wished. Sometimes the people were too excited to listen, and sometimes manifested utter indifference to the Word.

K'UH-TSING FU.

We received a hearty welcome from Mr. and Mrs. Curnow at K'uh-tsing Fu. Brother Owen Stevenson was out when we arrived, but returned in the afternoon. The work at this station is hopeful. Many, both men and women, come constantly about the place, and on the Sabbath good congregations of both sexes attend the preaching. Mrs. Curnow's hands are more than full, and she greatly needs help.

The present hopeful interest of the people is perhaps owing to the comparative newness of the work. Yet here, as elsewhere, there is the sorrowfully discouraging side to contemplate—once hopeful and apparently sincere enquirers sinking again into heathenism.

I had the unlooked-for pleasure of meeting Mr. Foucar, of Ta-li Fu, at this station, who told me of the difficulties of the work among the dead-and-alive people at his station.

YUN-NAN FU.

Arrived at the capital, Yun-nan Fu, we found that the friends still have to fight against the apparently impregnable barriers of indifference and unconcern. These are, however, eventually to be overthrown by praying, trusting, and fighting. I was particularly impressed with the spirit of prayer that pervaded the three stations that I visited. Every minute subject concerning every department of the work is spread before the LORD, whose light and guidance are sought. In fact, everything seem enveloped in an atmosphere of prayer. So much prayer connected with the untiring loving labours of the workers, leads us to have hope yet for the people of YUN-NAN.

The day after our arrival at this city, I accompanied the Brethren Pollard, Allen, and Graham across the lake to the end of feast, where we endeavoured to do a little for the MASTER. I sometimes experienced a little difficulty in understanding the people, but think they fairly understood me.

Oh, how I enjoyed that six mile sail across the lake! I have now been in KWEI-CHAU more than six years, and during that time have seen no boats but an occasional rickety ferry boat, and no breadth of water beyond the

small rivers one meets with when travelling. You can imagine, therefore, my delight at the prospect of a row of nearly *seven miles*. And upon crossing the lake, and climbing up the sides of the hill of "Sleeping Buddha," I was just enraptured, and could scarcely withdraw my eyes from the unusual and, to me,

ENCHANTING SIGHT

of a smooth sheet of water eighteen miles by forty-eight, with an occasional boat dotted here and there. (See illustration and description on page 145.)

Hearing the cheering news of Mr. Vanstone's recovery, and that he was coming on to Tung-ch'uan, I determined to embrace the opportunity of visiting him. Accordingly, after a cheering stay of three days at the capital, I started for Tung-ch'uan, and had the privilege of meeting our brother, now enjoying the invaluable blessing of good health. He had just succeeded in obtaining a house in that busy little city, and hoped to move into it in a few days. As I had promised and still hoped to meet Dr. Cameron at K'uh-tsing Fu and accompany him to Kwei-yang, I stayed only one day at Tung-ch'uan.

The road from Tung-ch'uan to K'uh-tsing is six stages across country, and exceedingly hilly. No Protestant Missionary had travelled it before, I think; but the Romanists were known all along the route. The scenery at some places was magnificent; but the resting-places were the dirtiest, most miserable hovels I have stayed in since coming to China.

On reaching K'uh-tsing, I was disappointed to find that Dr. Cameron had already passed on his way to KWEI-CHAU, and then heard for the first time that he reached YUN-NAN from Ta-li the same day that I left there for Tung-ch'uan. After another stay of five days at this happy, home-like abode, I started homeward. Brother Stevenson came two days with me, and then went north to Chau-tung.

The country was suffering severely from long drought. Irrigation was impossible at many places, owing to lack of water. Rice had been sown, but was stunted for the same reason; and the opium in many places had not come to perfection.

OPIMUM-GROWING.

Comparing the roads I travelled in both provinces, far greater quantities of opium are grown in KWEI-CHAU than in YUN-NAN. Very much was growing just round Yun-nan Fu, but extended only to within two days' journey of the city. Beyond that, I met some days with scarcely any, and other days with comparatively small quantities; while every stage from the YUN-NAN border to Kwei-yang Fu—thirteen stages, or 250 English miles, at least—it was growing in pitifully large quantities. At the lowest reckoning, two-thirds of the arable land both sides of the road was cultivated with the poppy. At one or two of the more level stages, I calculated at least seven-tenths of the whole stages to be growing it. It was not in flower when I was going, but had already gone off in most places as I returned.

The people were busy gathering it all along the road, and in some places the stalks had already been pulled up, and the land was being prepared for planting the rice. Those employed in gathering it were for the most part the poorest and most miserable of the Chinese. The majority

were dressed in rags, some not having sufficient clothing to cover themselves. It grieves me to think that the aborigines of KWEI-CHAU, who originally had no idols, nor worshipped any images, are fast adopting the idolatrous practices of the Chinese, and are also imitating them in the cultivation of the opium.

Opium is now grown extensively by many of these "Miao" people, who a few years ago did not grow an acre. The sight of them gathering opium in their own fields, and the knowledge that many of them are as fast

bound to idolatry as the Chinese themselves, sorrowed my heart more than anything on this journey.

I reached Kwei-yang on May 21st, and the next day Mr. Clarke left us for Gan-shun. My journey did me much good. Although I had not much rest, yet it was a joy to meet so many friends, and look into so many European faces. I am in excellent health, and only desire and long to be used of God to the Chinese. I have at present no thought of, and, if the LORD spare me, no wish to leave KWEI-CHAU for some years to come.

## Progress in the Work at Gan-shun Fu.

EXTRACTS FROM LETTERS FROM JAMES ADAM.

GAN-SHUN FU, October 28th.—At Gan-p'ing, Mr. Teo, the new convert, and two enquirers, are having a time of trial owing to their refusal to grow opium. Mr. Wang, a very hopeful enquirer, has had his land taken from him and given to another man. I offered to go with him to the owner of the land, but as it had already been handed over, he said there would be no use trying. Mr. Wang seems truly converted. He is now getting odd jobs to do, and is full of hope for his future, remarking that he much prefers his present lot to that of growing the cursed opium.

December 17th.—Last Sabbath the Master gave us much joy and gladness, a feast and a good day. We really had the KING's presence with us, and "in His presence there is fulness of joy." I am sure that you will rejoice with us when you learn that on the above day two men were baptised upon confession of their faith in CHRIST JESUS.

The two new converts are Hsiong Fuh-hing of this station, and a farmer named Ch'ien from the outstation at Gan-p'ing. The latter has already suffered loss for CHRIST's sake. He was formerly a grower and smoker of opium, but since he became a follower of JESUS, has given up his wicked life; not without loss to himself, however, for upon his refusing to cultivate the opium, he was treated as was Mr. Wang above-mentioned. To this injustice our brother meekly submitted, thus putting into practice the doctrine he had newly learned.

The LORD soon appeared in his favour, and opened Chien's way for leasing other land just a few *li* from his old home. How the dear man's face brightened up as he declared his faith in JESUS, the Son of God, and his determination to be faithful unto death. One good feature in these Gan-p'ing converts is their whole-hearted keeping of the Sabbath Day.

Fuh-hing, or "Happy Prosperity," heard the Gospel for the first

time in the end of October, 1889, and from the first there seemed a readiness on his part to receive the Good News. He is forty years of age, an old soldier, who during the war with France in Tonquin was in active service. We took him into our employ at the beginning of this year, but during the summer he went back to his old occupation, that of a small trader. As we have a difficulty in getting well-disposed servants here, we were obliged to have him back.

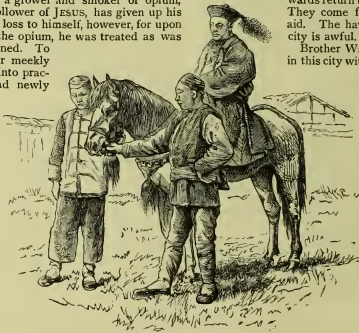
Some time ago, he with others asked for baptism. The other applicants we have put off till next year, but Fuh-hing could not be put off any longer, as he gave such clear evidence of his conversion to GOD. I do thank GOD for the soul of this man, and for his testimony to the saving power of CHRIST. With him, since he learnt the Gospel, it has really been "happy prosperity," praise the LORD!

The church in this city has now a membership of seven, and Gan-p'ing has a membership of six, three of whom are the result of Brother Tan's labours here.

We have had several scores of opium-poisoning cases this year. Many of those we save afterwards return to thank us and make presents. They come from all quarters seeking our aid. The havoc opium is working in this city is awful.

Brother Waters has taken up his abode in this city with me. He has just returned from a month's journey to the west of the province. Our fellowship with one another is sweet. The teacher of our boys' school, a B.A., seems deeply interested in the Gospel, but lacks courage to openly confess CHRIST. Kindly pray for him.

January 28th.—One here and another there are being cured of opium-smoking. Among them is a military mandarin of good rank, a Manchu gentleman. Some time ago, I presented him with a parcel of our best books, bearing upon the evidences of Christianity, and among the rest a



A MILITARY MANDARIN



New Testament. About a month after, he sent two of his runners, asking for other books. We sent two, one by Dr. Nevius, and the Life of CHRIST by Dr. Williamson. Later, he again sent, and I resolved to go and see him.

A day or two after, he repaid my visit, and on the same day asked for anti-opium medicine. Five weeks have since come and gone, and he is now completely cured of the habit. Mr. Ma, the second military mandarin in the city, was cured of opium-smoking during the summer, and from him the other, Mr. Hsieh, learnt about our medicine, and perhaps about ourselves. He seems deeply interested in the Gospel, and has now a good grasp of the Truth.

Our friend has been coming twice a week to us, and has been at evening prayers three times. Every time he sits with me, he has something to ask about the New Testament. He is most enthusiastic in learning to sing hymns. I would ask special prayer for this mandarin, who has great difficulties in the way of becoming an out-and-out follower of CHRIST. We are surprised that a man of his rank should come so often, for many must get to know it.

Just now there is an oil-seller, a man about forty years of age, that seems deeply interested in the Gospel. This man comes every day to the meetings. May the HOLY SPIRIT open his heart, and reveal CHRIST to him as his Saviour. We were disappointed in several of last year's enquirers. Two of those who are hopeful have returned to their homes. One has gone to SI-CH'UEN. He has a good knowledge of the Gospel, has learned to pray to GOD as his Father, and to keep the Sabbath holy. He will no doubt in his home, and among his friends, witness for JESUS, his Saviour. The other has gone to Chau-tung in YUN-NAN, taking with him letters of introduction to the brethren there. Pray that this man may also become a true follower of CHRIST.

#### REPORT FROM THE OUT-STATIONS.

I lately paid a visit to Gan-shun Chau, where the work of the brothers Tan had been very successful. Several have not only been cured of opium-smoking, but have likewise broken their vegetarian vows, and give great promise of becoming hopeful enquirers. (We should explain that the breaking of vegetarian vows is encouraged only because they are trusted in as meritorious.) Brother Tai has paid visits to that city to help them in the work. No opium-refuge has been opened, but medicine sold at the inn and on market days. I hope to spend next Sabbath there.

I have also been to our out-station, Gan-p'ing. Thank God for the converts there. Brother Tan has had trouble from the Ya-men runners there, and was falsely accused by another man. When there, I did my utmost to bring the matter to an end. At my request, the mandarin at once liberated the poor man, who had been imprisoned because he would not pay out a certain sum of money which he

had no right to pay. As far as I know, things are all right there now.

Will you join in prayer that many may seek and find the LORD in this city and district. Time is short; eternity is near! It makes one's heart sad and sore to see the heathen dying and, alas, perishing before our very eyes! Some that have lately died were often pressed to believe in JESUS—and how suddenly some of them die! This is awful, solemn, earnest work that we are engaged in. But "our help cometh from the LORD."

Brother Waters has returned after an absence of more than a month. It is so helpful to have him with me. One sometimes gets depressed when alone.

April 1st.—The help for poor KWEI-CHAU you so kindly promise, we shall anxiously look for. How strange that of all the new arrivals in China not one can be found for this poor perishing province. May some of them soon be directed this way!

Mr. Murray, of the Scottish National Bible Society, passed through here on the way to YUN-NAN. Mr. Windsor joined him to get a much-needed change. Mr. Waters has gone on a month's journey to the south of the province. I have standing invitations from several places in the country to come and teach them the doctrine. I wish I could at once go on a trip round these villages.

#### PROMISING OUTLOOK.

The work in Gan-shun Chau is very promising just now. Three families have put away their idols; and another three will, we hope, do so soon. A man named LI, who gave up his idols, has since died, trusting in the LORD JESUS, we believe. A Mr. Chung, a B.A., who keeps a medicine shop, is a very hopeful enquirer there. He prays and sings hymns very nicely; but the idols are still in the house. I am not sure whether the idols belong to him or his father. It seems that he must first consult with his father before he can give up the hideous things. Mr. Chung, senr., is a teacher in this city, and so is most of the time away from his home. He has been to sit with me several times, and is at present reading our books with great interest. He is an old B.A., termed a "Hung Seng."

The other enquirers are two farmers, two carpenters, a blacksmith, and a tailor. May none of them draw back unto perdition, but each of them believe to the saving of the soul.

I have again been to Gan-p'ing. Another farmer has given up his idolatry, and also the growing of opium. The wife of Mr. Wang is a believer, and has asked for baptism. Upon this last visit, I found that our helper, Tan, is in rather a poor state spiritually. He and his younger brother have not been getting along very well together lately. We managed to clear up matters, and I hope both are now all right.

Our boys' day school has now nineteen pupils attending.

## Chung-k'ing to Swei-pang and Gan-shun and Back.

FROM A. E. FAERS.

AUGUST 25th.—Left Chung-k'ing, in company with Mr. Murray (National Bible Society of Scotland) and four colporteurs, by boat for Jen-hwa-t'ing, a distance of some 500 *li*. Was enabled to distribute books and preach at many of the towns and villages along the banks.

We spent the Sunday at Ts'ong-peh-sha, and had the joy of witnessing there for JESUS.

On Friday evening, September 5th, we came to Jen-hwa-t'ing, the end of our boat journey. On the Sabbath we had good services with our men and the sailors.

In the afternoon, went to the Kiao Ch'ang-pa (military practising ground), where we distributed tracts and preached. May the LORD own and bless His Word sown there!



Jen-hwai-t'ing is a small walled city in the KWEI-CHAU province, but as the salt passes through on its way south from Lu-chau it is an important place and seems to be in a very flourishing condition.

On Monday morning, about seven o'clock, we left the boat, climbed over our first mountain, and reached Kiu-jen-hwai Hien about 3 p.m. This is a large and busy town, and well deserves its name. The streets are well paved, shops

On Wednesday, our route lay through T'u-chen, a large and flourishing depot for salt and opium. The people were exceptionally civil, and we sold well. From this place we crossed another range of hills 3,400 feet high; the lower ridges and sides were well cultivated with millet and Indian corn, which were being reaped. We rested a little below the top of a mountain at the small village of T'ing-shin Ch'ang. This place is some 3,100 feet above the sea.

September 11th.—We had a very rough descent to the river, and passed through Ri-lang-t'an. Here we also sold well. This being the furthest point the boats can come to with their cargoes, it is a

#### VERY IMPORTANT AND BUSY PLACE.

Here the boats are unloaded and the salt is carried by men, boys, women, and girls, to Hsia-t'an, a distance of 40 *li* over the hills. These people carry as much as from 50 to 120 catties each (a catty equals one and one-third English pounds) for which they get one cash per catty, the cash here being valued at twenty-three to a penny.

We passed a bed of beautiful white marble, lodged at a small place up in the hills; the river and a grand rapid, Hwang-hiang t'an, rushing along some 1,000 feet below us, making a very picturesque scene.

September 12th.—To-day our road has been for the most part through mountain gorges with great cliffs towering above us and seeming almost to meet over our heads. We passed several brimstone furnaces on the banks of the river, brimstone seems plentiful in this neighbourhood, and a large trade is done in it. Rested at Ri-ho-shu, a large and busy town on the river side.

September 13th.—We made a forced march to-day so as to reach Shin Hien for the Sunday. Arrived about 3.30 p.m., sold well on the streets and at the Yamen, and were well received by the people. The official kindly gave us permission to stay in his Tsi-t'ang, so that we might have a quiet Sunday after our hard work. He, his wife, and secretary all asked for books, as they wished to look into the doctrine. They seemed very interested, and asked many questions; they also made us very comfortable.

Ma Chün Tai-lao-yie, who was a most successful general during the Tai-p'ing rebellion, lies buried just outside the city gate on the south side.

We started on the third stage of our journey about mid-day. After a thirty *li* march we stayed with a Si-CH'UEN man for the night at Twan-ch'ang. The road in one place lay through

#### A NATURAL TUNNEL,

some 200 feet long by seventy feet high, and about thirty feet broad. In the centre the people have erected a small temple to Kwan-yin (the "Madonna" of the Buddhists), where most passers-by offer thanks and incense.

September 16th.—A very wet day, and we were only able to proceed a few *li*; stopped at Ch'ang-kan-shan, where the people were most friendly and attentive.

On Wednesday the wind was bitterly cold, but, as the rain had ceased, we were able to walk. At night we stayed at Ya-k'i-k'eo, a large town seventy *li* from Tsun-i Fu. On the 18th we reached Lo-si-yen, at the junction with the high-road to Kwei-yang, where we spent the night.

September 19th.—We are now four days' stages from Kwei-yang, so hope soon to see our dear friends there. To-day, by a very steep descent, we reached and crossed the Wu, which was swollen by the rains into a good wide river. The ascent on the opposite side was also very steep. We now meet pack-horses in large numbers carrying salt and opium—each horse bearing 180 catties.

Passing several large market towns, on Saturday evening we reach Sih-feng, formerly a Hien city, but now only a large town.



Mr. Faers' sketch-map, showing the routes by which workers for KWEI-CHAU and YUN-NAN usually proceed from Chung-king on leaving the Yang-tsi River.

clean and bright, and the people are a business-like folk. We sold well here, and many seemed willing to listen. We rested at Ping-t'an (the peaceful rapid).

Leaving at daybreak, we began to ascend another high mountain, and after struggling hard for 30 *li* we reached the top. The scenery was lovely; the slopes were covered with fir and oak trees, interspersed here and there with tea plantations, and waterfalls dashing down the precipitous cliffs, added to the beauty of the scene.

At Yuen-heo we rested for the night. This is a large ch'ang situated on the right bank of the river, near the Mei (beautiful) Rapid. This rapid, which is a mile long, has seven heads, and is one of the grandest I have seen.

September 23rd.—Making an early start, we met Messrs. Windsor and Waters twenty *li* from Kwei-yang, at a village called Heh-shih-t'eo (black stone). We were mutually pleased to see each other. After drinking tea together, we proceeded to the city, which we reached in time for dinner, having walked seventy *li* in half a day. The road was very level, which helped us much. Dr. and Mrs. Pruett received us very kindly as their guests for the day.

## KWEI-YANG FU

is the capital of KWEI-CHAU Province; it is situated on a small plain, 3,600 feet above the sea level, and is surrounded by hills. It is the cleanest city I have seen in China, and is well built. We have a chapel and two houses within the walls, and a good work is going on. The Christians seem to be very real, and the evangelist Ch'en is all aglow with love for the work; he is a splendid preacher, and has a very attractive manner, so keeps his audience well in hand; and being well up in the Chinese books, is able to do good battle for the LORD against Confucianism and idolatry.

The Roman Catholics are very strong here, and have a large, well-built cathedral in the city, and several large buildings on the tops of some surrounding peaks, standing out prominently to view. As far as I could gather, they are doing very little aggressive work.

September 25th.—Left for Gan-shun Fu in company with Brother Waters, Mr. Murray having decided to return home by another route, which would have kept me away too long from home. From Kwei-yang to Gan-shun the roads are in good condition and fairly level. We stayed for the night at Ts'in-chen, where there is a Catholic chapel, but, as yet, no Protestant witness for JESUS.

## GAN-P'ING HIEN.

September 26th.—After a walk of sixty-three *li*, we arrived at Gan-p'ing Hien, where we stayed with a Christian brother. Mr. Tan has been some years converted, and, having moved here from Kwei-yang to start in business, our friends thought it would be a good chance of opening this city to the preaching of the Gospel.

They therefore rented a house on the principal street where Mr. Tan, with his brother, carry on their business of selling medicines and dispensing the "Balm of Gilead" for the healing of the soul. Their testimony has been already blessed, and one man has been baptised, while three others are waiting to be received.

Saturday morning was very wet, but as we had to go eighty-three *li*, and wanted to spend the Sabbath in Gan-shun, we pressed forward and arrived just before dark, much to the joy of Brother Adam, who is here working away for the salvation of souls. We found him well, and very happy in his work.

## GAN-SHUN FU

is a good-sized city, the largest in the province of KWEI-CHAU, except the capital. Our chapel and house are situated on the Shui-tong Street, and seem in a very fair position, a good number of visitors attending daily. The work has been blessed, and a little company of five has been gathered here. Evangelist Tai is a great help to our brother, and the LORD is using him in the villages around, as well as in the city. The work here promises well, and under God's blessing will become a fruitful field.

A B.A. seems very interested in the Truth, but is kept back at present through fear of man. I hope soon to hear of his coming out boldly on the LORD's side. He is the son of a mandarin, and it is difficult for such to throw aside Confucianism, in which they boast so much, to follow the Divine Teacher.

September 29th.—A beautiful, bright morning and market-day. Markets are only held here once in seven days, and are attended principally by the Miao-tsi. Some ten to twelve thousand people usually attend, but to-day only about six thousand were present, many being busy gathering their crops.

The markets are held outside the city on the Kiao-ch'ang-pa, the stalls being arranged so as to form streets. Standing at the city gate and looking down on the throng, it seems simply a mass of human beings crowded together; but as you walk in amongst them, all is well arranged, and the people are busy with their buying and selling, and take very little notice of the foreign guest watching them.

Opium, cattle, eggs, felt rugs, and coarse reed mats seem to be the principal articles of trade. Here and there may be seen a stall where foreign matches and needles are sold, both of which the natives largely use. Here we meet most of the different

## MIAO-TSI TRIBES,

viz., the Heh (black), Hwa (flowered or ornamented), I-ren, and the Tsang-kia. The Heh seem to be the most numerous, but the I-ren are the finest built and most intelligent. The clothes of the Heh Miao are made of very dark cloth, from which, I gather, they are named. The Hwa Miao have beautifully-embroidered coats; hence their name also. The other two tribes are partly Chinese; not purely Miao-tsi. They live in a great measure apart in their own villages in the mountains; yet seem to fully acknowledge Chinese authority.

At present there is no Christian work done amongst any of these tribes, and as they speak a different language from the Chinese, there is need for some one to come and devote time and talents to the salvation of these aborigines. Who will come? A large field is open and the people willing to receive a missionary. Several have broken off opium at Gan-shun, and some who understand Chinese have heard the Gospel; yet there are thousands more who have never heard, and cannot do so, unless a preacher be sent to and for them alone.

On Tuesday, September 20th, we were sent for to go to the principal Ya-men to save the life of a teacher who had swallowed opium. Although we had a hard case, prayer was answered, and the man restored. This gave us the opportunity of witnessing for JESUS in the Prefect's ya-men. The magistrate is a Manchu, and seemed to be very pleasant and intelligent.

## RETURN JOURNEY.

October 1st.—Left Gan-shun, in company with Brother Adam, for Kwei-yang Fu, where we arrived on Friday, and were met by Messrs. Clarke and Windsor ten *li* from the city. At Mr. Clarke's invitation, I spent two very happy days with them, and had the joy of a further acquaintance with the Christians and the work in the city.

Left on Monday, October 6th, and, as I wanted to get home quickly, made a hurried journey down, passing through Tsen-i Fu, Tung-tsi, and K'i-kiang Hiens. At Sung-kang I took boat for 130 *li*, and had a most dangerous passage. The river is narrow and very shallow, the boats are built of long thin planks of wood, resembling elm, which bends like cardboard, so that, as the boat, in rushing down a rapid, comes in contact with the rocks, it simply bends its way round them, and thus glides by without harm, whereas an ordinary boat would be smashed in. In some places the rapids were impassable, and the boat had to be carried over the rocks. Yet, through all these dangers, the LORD brought us safely, and we arrived in Chung-king on Thursday morning, October 16th.

## Notes.

**KAN-SUH.**—Mr. Horobin is being cheered by success at Ning-hsia, but not so great as they were expecting. He says: "We will keep the battering ram at work; patient plodding will overcome."

**SHAN-SI.**—From P'ing-yang Fu Mr. T. H. King tells of efforts commenced in two fresh centres among the villages, where the native brethren have entered into the work most heartily. The outlook on the whole was very encouraging, the young members especially giving much joy.

Mr. D. Lawson has settled into work at Lu-ch'eng, and was having some happy and helpful times with the Christian natives. Small-pox was very prevalent.

**CHIH-LI.**—Mr. Simpson has paid an encouraging visit to Ping-shan, eighteen miles from Hwuy-luh, where he was received "with open arms." He thinks it would make a hopeful field for labour, and a splendid centre for work. He was also well received in the surrounding villages.

**SI-CH'UEN.**—At Chen-tu Dr. Parry has this summer opened his large front courtyard, adjoining the street, for open-air preaching, and has had most cheering congregations of both men and women. The native preachers were throwing themselves with much heart into that work.

Miss F. H. Culverwell has been visiting some villages in the hills near Kwang-yuen, and was well received, especially for a first visit. She wonders how the people, hidden in the beautiful hills and valleys, are to be reached. She hoped to be able to do something for them by walking from place to place as she was able.

Miss Fosbery's Sunday-school at Kwang-hien is a great success. Every Sunday morning her little guest-hall is filled with women and children.

**GAN-HWUY.**—Good audiences at Lu-gan had been encouraging Mr. J. Reid during June; but though many have heard the Gospel, none as yet manifest a special interest.

**CHEH-KIANG.**—Visiting the villages round Yung-k'ang, Mr. Dickie had been well received. He had also visited Tsing-yuin Hien, where crowds of people came to hear; and meetings held in the chapel every evening were well attended. He and Mr. Wright had been to Pu-kiang Hien in the Kin-hwa Prefecture, having good opportunities for preaching there and on the way.

At Yung-k'ang they have made special efforts to get the people by a notice board hung outside the chapel, and by sending round bills, with the result that they secured the largest audience they had yet seen there.

Round T'ai chau three new out-stations had been recently opened, two of them by the natives at their own expense. Mr. Rudland says: The brightest feature of our work is that the native Christians are beginning, as never before, to realise that they have a work to do, and are beginning in good earnest.

### BAPTISMS.

**KAN-SUH.**—Lanchau, March 31st, four, not three as on p. 117 of August-September number.

**SHEN-SI.**—Cheng-ku, April 12th, two.

**SHAN-SI.**—K'uh-wu, May 2nd, one; Ping-yang, May 13th, seven.

**SHAN-TUNG.**—T'ung-shin, May 30th, two; Ning-hai, April 10th, two.

**SI-CH'UEN.**—Chen-tu, May 6th, one; Tan-lin, June 21st, three; Mei-cheo, June 23rd, three.

**KIANG-SU.**—Yang-chau, five.

**KWEI-CHAU.**—Bhamo, Burmah, May 24th, one; Kwei-yang, July 13th, three.

**CHEH-KIANG.**—T'ai-chau, July 12th, two; Shao-hing, August 9th, two.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

### ARRIVALS.

In China.—Miss F. Young, from Bundaberg, Queensland, on July 3rd.

### DEPARTURES.

From Australia, on August 17th: Mr. and Mrs. Jose and Misses A. Garland, S. Garland, Malcolm, Coleman, and Harrison.

Per German Mail from Southampton on September 22nd: Miss Emma C. Ek, and Messrs. Aug. Karlsson, Karl King, and Hedrig Lindgren, from the Swedish Alliance, as associates of C. I. M. [On page 137 in our last, we erroneously gave Miss Storhaug's name as one going to reinforce the above band, whereas it should have been the above four. Miss Storhaug is from Norway, as below.]

Via Vancouver, from Liverpool on September 29th: Mr. and Mrs. Orr-Ewing, returning, with their infant; Mr. W. B. Sloan, and Miss Mina Sundström of the German Alliance Mission, as a C. I. M. Associate.

By P. and O. steamer Ganges, from London, on October 1st: Mr. and Mrs. Walter C. Taylor, and Misses Clough, Fairry, and Hilbold.

By P. and O. steamer Coromandel on October 15th: Misses Nellie Brown, A. M. M. Gower, E. J. Palmer, and Widery.

To leave October 29th by P. and O. steamer Kaiser-i-Hind: Misses Astin, Barracough, Barker, Bradbury, Chalmers, Cowan, and Storhaug (Norwegian Free Mission), and Mr. Rudland's eldest daughter.

By P. and O. steamer Chusan on November 12th: Messrs Burnett, returning; Alexander Menzies, F. E. Shindler, and G. S. Woodward.

By P. and O. steamer Sutlej on November 26th: Messrs. W. G. Bobby, C. H. S. Green, G. T. Howell, A. Preedy, G. W. Stokes, W. H. Warren, and probably another; also Mr. Rudland's youngest son.

We are very sorry to hear that Mr. Hudson Broomhall is far from strong.

Mr. William Cooper is in feeble health, and needs our prayers.

Mr. Gulston was suffering from an attack of dysentery, and had gone for change to the hills near Kiukiang.

Mr. Duncan Kay and his little boy were also ill with dysentery.

Mr. Lutley had been down with fever, but was better.

Mr. Frank McCarthy proving still unable, from his state of health, to continue the study of the language, left for Canada on July 25th.

Miss Agnes Meyer, we are concerned to learn, is not strong. She has had slight hemorrhage of the lungs.

Mr. Nicoll, after a few days' stay in Shanghai, was decidedly better, but still very feeble. He and Mrs. Nicoll had gone to Japan for change.

Dr. Howard Taylor has had a great deal of strain, journeying hither and thither to visit those who have been ill, yet reports himself in good health.

# CHINA'S MILLIONS.

## Lessons from the Song of Solomon.

By J. HUDSON TAYLOR.

III. THE JOY OF UNBROKEN COMMUNION.—Cant. iii. 6—v. 1.

(Continued from page 141.)

HOW sweet His words of appreciation and commendation were to the bride we can well imagine; but her joy was too deep for expression; she was silent in her love. She would not *now* think of sending Him away until the day be cool and the shadows flee away. Still less does the Bridegroom think of finding His joy apart from His bride. He says:

"Until the day be cool, and the shadows flee away,  
I will get Me to the mountain of myrrh,  
And to the hill of frankincense."

Separation never comes from His side. He is always ready for communion with a prepared heart, and in this happy communion the bride becomes ever fairer, and more like to her LORD. She is being progressively changed into His image, from one degree of glory to another, through the wondrous working of the HOLY SPIRIT, until the Bridegroom can declare:

"Thou art all fair, My love;  
And there is no spot on thee."

And now she is fit for service, and to it the Bridegroom woos her; she will not now misrepresent Him—

"Come with Me from Lebanon, *My* bride,  
With Me from Lebanon;  
Look from the top of Amana,  
From the top of Senir and Hermon,  
From the lions' dens,  
From the mountains of the leopards."

"Come with Me." It is always so. If our SAVIOUR says, "Go ye therefore and disciple all nations," He precedes it by, "All power is given unto Me," and follows it by, "Lo, I am with you alway." Or if, as here, He calls His bride to come, it is still "with Me," and it is in connection with this loving invitation that for the first time He changes the word "My love," for the still more endearing one, "My bride."

What are lions' dens when the Lion of the tribe of Judah is with us; or mountains of leopards, when He is at our side! "I will fear no evil, for Thou art with me." On the other hand, it is while thus facing dangers and toiling in service, that He says—

"Thou hast ravished My heart, My sister, *My* bride;  
Thou hast ravished My heart with one look from thine eyes,  
With one chain of thy neck."

Is it not wonderful how the heart of our Beloved can be thus ravished with the love of one who is prepared to accept His invitation, and go forth with Him seeking to rescue the perishing! The marginal reading of the Revised Version is very significant: "Thou hast ravished My heart," or "Thou hast given Me courage." If the Bridegroom's heart may be encouraged by the fidelity and loving companionship of His bride, how much more may we cheer and encourage one another in our mutual service. St. Paul had a steep mountain of difficulty to climb when he was being led as a captive to Rome, not knowing the things that awaited him there; but when the Brethren met him at the Appii Forum he thanked God and took courage. May we ever thus strengthen one another's hands in GOD!

DECEMBER, 1891.

But to resume. The Bridegroom cheers the toilsome ascents, and the steep pathways of danger, with sweet communications of His love—

"How fair is thy love, My sister, *My* bride!  
How much better is thy love than wine!  
And the smell of thine ointments than all manner of spices!  
Thy lips, O *My* bride, drop as the honeycomb:  
Honey and milk are under thy tongue;  
And the smell of thy garments is like the smell of Lebanon.  
A garden shut up is *My* sister, *My* bride;  
A spring shut up, a fountain sealed.  
Thy shoots are a paradise of pomegranates, with precious fruits;  
Henna with spikenard plants,  
Spikenard and saffron,  
Calamus and cinnamon, with all trees of frankincense;  
Myrrh and aloes, with all the chief spices.  
*Thou art* a fountain of gardens,  
A well of living waters,  
And flowing streams from Lebanon."

Engaged with the Bridegroom in seeking to rescue the perishing, the utterances of her lips are to Him as honey and the honeycomb; and figure is piled upon figure to express His satisfaction and joy. She is a garden full of precious fruits and delightful perfumes, but a garden enclosed; the fruit she bears may bring blessing to many, but the garden is for Himself alone; she is a fountain, but a spring shut up, a fountain sealed. And yet again she is a fountain of gardens, a well of living waters and flowing streams from Lebanon: she carries fertility and imparts refreshment wherever she goes; and yet it is all of Him and for Him.

The bride now speaks for the second time in this section. As her first utterance was of Him, so now her second is for Him; self is found in neither.

"Awake, O north wind; and come, thou south;  
Blow upon my garden, that the spices thereof may flow out.  
Let my Beloved come into His garden,  
And eat His precious fruits."

She is ready for any experience: the north wind and the south may blow upon her garden, if only the spices thereof may flow out to regale her LORD by their fragrance. He has called her His garden, a paradise of pomegranates and precious fruits; let Him come into it and eat His precious fruits.

To this the Bridegroom replies—

"I am come into My garden, My sister, *My* bride:  
I have gathered My myrrh with My spice;  
I have eaten My honeycomb with My honey;  
I have drunk My wine with My milk."

Now, when she calls, He answers at once. When she is only for her LORD, He assures her that He finds all His satisfaction in her.

The section closes by the bride's invitation to His friends and hers—

"Eat, O friends;  
Drink, yea, drink abundantly, O beloved."

The consecration of all to our MASTER, far from lessening our power to impart, increases both our power and our joy in ministration. The five loaves and two fishes of the disciples, first given up to and blessed by the LORD, were abundant store for the needy multitudes, and grew, in the act of distribution, into a store of which twelve hampers full of fragments remained when all were fully satisfied.

We have, then, in this beautiful section, as we have seen, a picture of unbroken communion and its delightful issues. May our lives correspond! First, one with the KING, then speaking of the KING; the joy of communion leading to fellowship in service, to a being all for JESUS, ready for any experience that will fit for further service, surrendering all to Him, and willing to minister all for Him. There is no room for love of the world here, for union with CHRIST has filled the heart; there is nothing for the gratification of the world, for all has been sealed, and is kept for the MASTER'S use.

"Jesus, my life is Thine!  
And evermore shall be  
Hidden in Thee.  
For nothing can untwine  
Thy life from mine."

(End of Section III.—To be continued next year, D.V.)



## HU-PEH PROVINCE.

*Population of Province, 20½ millions; Area, 70,450 square miles.*

STATIONS OF THE C.I.M. IN HU-PEH, WITH DATE OF OPENING, AND NAMES OF MISSIONARIES.

WU-CH'ANG, 1874.	LAO-HO-K'EO, 1887.	I-CH'ANG, 1889.
BROUMTON, J. F.	KING, GEORGE	NICOLL, GEO.
BROUMTON, MRS.	KING, MRS. G. ( <i>née</i> H. Black).	NICOLL, Mrs. ( <i>née</i> Howland).
	BLACK, MISS EMILY	SHA-SHI, 1884.
HANKOW, 1889.	FAN-CHENG, 1878.	( <i>To be supplied.</i> )
GULSTON, F. W. K.	BLACK, MISS MARY	SHIH-SHEO, 1888.
GULSTON, MRS. ( <i>née</i> Evans).	BLACK, MISS JANE	( <i>To be supplied.</i> )

THIS is the most centrally situated of the Provinces of China Proper. According to the statistics we possess, it is the most populous of all the Provinces, contains several large and prosperous towns, and is well watered, being traversed in the whole southern extent by the great Yang-tsi, and from south to north-west by another large and busy river, the Han. At the confluence of these two rivers is situated the great mart of Hankow (*Anglice*, "Han-mouth"), where there is a business station of great importance, as it forms the distributing centre for letters, moneys and goods for our Missionaries in the west, south-west, north-west and HO-NAN, as it will also be for HU-NAN when that Province shall be opened to the Gospel. Wu-ch'ang, the capital of the Province, situated on the opposite bank of the Yang-tsi, and Han-yang at the opposite bank of the Han, form, with Hankow, practically one great town. The prolonged illness of Mrs. Broumton necessitated Mr. Broumton's absence from Wu-ch'ang all this year; and Mr. Nicoll's serious state of health has prevented him settling down to work at I-ch'ang as had been hoped; Sha-shi and Shih-sheo are at present without resident Missionaries, so that this year the work in the Province has been considerably retarded: hence the accounts of work have been few. A letter just received from Mr. George King, however, enables us, before closing the year, to give recent information concerning the work at Lao-ho-k'eo, some distance up the Han.

C. T. F.

## Steadfast Work through Evil Report and Good Report.

FROM GEORGE KING.

LAO-HO-K'EO, March 2nd.—For the first three weeks of the Chinese New Year I devoted myself to the chapel almost entirely, and on fine days had a fairly constant succession of hearers, largely pilgrims returning from Wu-tang-shan, the shrine of the far-famed Tsu-tse, distant about eighty miles from here, but easily visible on clear afternoons against the setting sun. The pilgrims are nearly all Homanese, and usually expend a few cash in the purchase of a Christian almanack, though not prodigal enough to go so high as a halfpenny tract. Plain speaking on idolatry startled some of them, evidently unused to hearing doubts thrown on the efficacy of the idols, while their faith in Tsu-tse is apparently ilimitable.

The mountain is open to pilgrims from November to March, the time of agriculturists' leisure; as it is frequently covered with snow and slippery after the thaw, or still more so after a frost, pilgrims lose their lives from time to time through missing their footing on the wretched sheep-tracks, mis-called roads, and being precipitated on the rocks below. Such accidents redound greatly to the honour of the idol, being attributed to his just punishment of hypocrites, unfilial sons, etc., who yet have the temerity to approach his august presence.

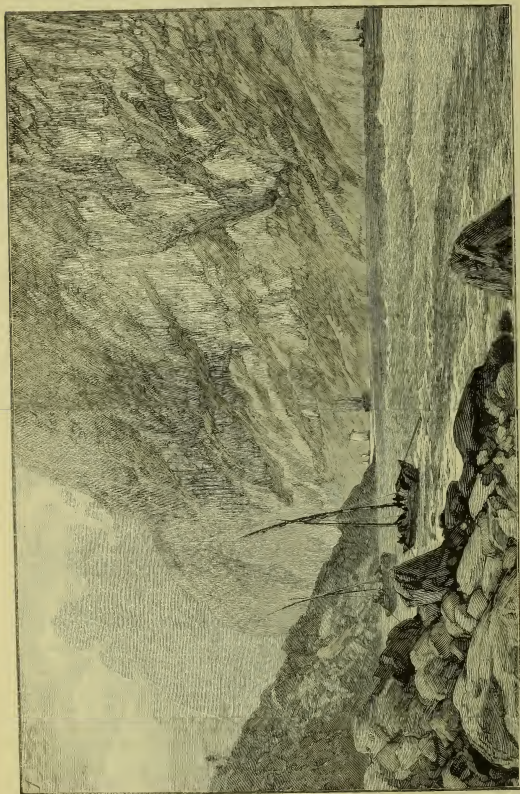
Of these visitors, one of the most intelligent was a busi-

ness man, who had heard Christian teaching at the Wesleyan Mission at Teh-ngan. Had we a chapel in the city here, he said he would be able to attend the services; and there are probably many more such. A Quin-chau boatman showed much interest, he had often attended the Wesleyan chapel at Hankow, and had evidently a liking for the preaching. "One soweth, and another reapeth"—both shall rejoice together.

Our aged mayor died early in the month; his death was greatly accelerated by mistreatment at the hands of native doctors; he was kind and merciful to the people, and helpful and courteous to us. He is thought to have been too lenient with criminals, but this is so uncommon a failing that one feels like condoning it. One of his last public acts was to issue a most favourable proclamation on our behalf, ordering that no more scurrilous placards should be posted, and declaring that we were only here to do good.

The new mayor has not arrived, and the *locum-tenens* is a confirmed opium smoker from Fan-ch'eng; he is said to be a good-enough man, but very impetuous. In return to my congratulatory visit, some relatives of his and a

(Continued on page 158.)

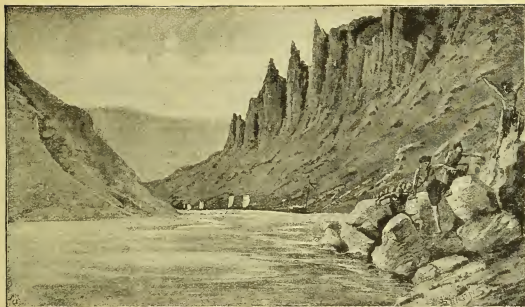


THE SHIN-T'AN GREAT RAPID, ON THE YANG-TSI, WHERE GOODS ARE LANDED TO BE CARRIED ON MEN'S BACKS.

### The Yang-tsi Kiang.

THIS noblest of China's rivers has attracted universal attention this year, most of the riots, strange to say, having occurred in towns situated upon or closely adjoining the river, and hence accessible to foreign war vessels, while stations far in the interior have remained undisturbed. Two of these towns in particular are situated in HU-PEH,—Wu-sueh, close to the eastern border

—where occurred the terrible murders of Mr. Argent a Wesleyan missionary, and of a Customs Officer, referred to on page 100—and Ich'ang, close to the western border (of which there were given two illustrations on page 142), where the last riot took place, causing the entire destruction of almost all the houses and property belonging to the little European community, including we learn, our tried friends, Mr. and Mrs. Nicoll. Mr. Cornack in a letter not long since received, describing his journey into SH-CHUEN, writes of this river thus :



TOWING BOATS ON THE UPPER YANG-TSI KIANG.

"August 6th.—The Yang-tsi scenery, especially that part of it above Ich'ang, is really magnificent. For several hundred miles the river seems buried among mountains, some bare and bald, rising almost perpendicularly from the water's edge; others rich with foliage and cultivated to the very peak. The native boats are the only ones that can navigate the river above Ich'ang owing to the number and swiftness of the rapids. The boats are pulled along by the boatman with a bamboo rope, the men often requiring to clamber over huge boulders or along narrow ledges, which look well-nigh impassable [see illustration above]. Frequently the boats are upset in the rapids through the ropes breaking, in fact, scarcely five minutes after we had passed one of those swift eddying currents, a boat was upset, and we fear three or four men drowned. We cannot help praising the Lord that, though our rope was broken a few times, nothing serious happened."

Another recent writer has also described very vividly the scenery on both upper and lower river as follows:

"From Shanghai to Hankow the river is by no means unattractive. Here with low, marshy banks, in which the water-buffalo placidly feeds, here ranges of hills, while ever and anon cities are passed, each and all reminding us of some event in ancient or modern history, or renowned for manufacture or trade: Nanking, the principal scene of the Taiping rebellion, the former capital of China, the city of the tombs of the Ming dynasty, the home of blue china, where

formerly stood the great porcelain pagoda, one of the wonders of the world; Chinkiang, celebrated for its porcelain works and its bazaar of pottery shops; Wu-hu and Kiu-kiang, and last, but not least, great mercantile Hankow, with its shady 'bund' and great European offices and houses, and its squalid dirty native city within the walls.

"Above Hankow all changes. One small steamer alone bears the traveller to Ichang Fu, . . . a large city situated on the steep banks to the north of Yang-tsi. Beyond a few missionaries there are only one or two European residents

employed by the Chinese Government. Above Ichang the river scenery completely changes, the waters narrowing to only two hundred yards in breadth, forming the lowest of the magnificent series of gorges which extend for some four hundred miles farther up. No steamers ply on the river above Ichang, and the traveller who would explore these gorges has to trust himself to the tender mercies of a Chinese junk and a Chinese crew. No words can express the grandeur of the scenery. Straight from the water's edge rise the cliffs, unscalable, immeasurable, rearing their broken peaks far into the clouds above."

Long may this great highway through the heart of China remain open to bear on its bosom to the millions along its course, and in Western China, the heralds of that glorious Gospel which brings to them light and salvation.



THE LOWER YANG-TSI KIANG.—WATER-BUFFALOES FEEDING.

(Continued from p. 155.)

secretary called, the latter had known Mr. Judd at Wuchang, and seemed kindly disposed.

Sept. 3rd.—We wondered at the alleged lack of news from HU-PEI, seeing that we at least had written. The only leisure I am sure of is after 8 p.m., and this I have often to spend in preparing medicines for next day. We have to economise, and, among other things, in the matter of an assistant, to do the heavier work in compounding and parcelling medicines. I cannot refuse to doctor those I am able to, and the number of applicants for medicine is fully up to, and even beyond, the limit of my strength. When one has to mix and make and parcel out medicines for even a thousand patients a month, it is no sinecure; and as many come from thirty, forty, or more miles away, one patient desires medicine to take away to several others. At intervals I have patients from hundreds of miles off. A Han-chung Christian, who passed through Hing-ngan recently—400 miles up river—on his way here, found some there loud in their praises of medicines procured from here.

## DAILY ROUTINE.

My Chinese work begins about 8.30 a.m. with Chinese prayers. Patients are sometimes waiting before this; and after prayers until nightfall I am at the beck and call of patients, auditors, visitors, etc., as the case may be. Many patients are in great hurry to get on their journey, so but few days pass without several different knots of visitors listening to the preaching; and since the Han-chung elder has come to help us, he has been preaching many days with few silent intervals. When I have been able to get forward by previously preparing and parcelling my medicines, I can preach as soon as the patient is dispensed to. And when, as at present for a brief period, I have a Christian to help, waiting patients can be preached to by him while I look after their bodily ailments. But when I have no help (as was the case before our Han-chung friend came), and have to examine and dispense for each patient while he or she waits, many go away without being preached to at all.

The monotony of the daily routine is often disturbed—opium and other suicides, Ya-men visitors, superintendence of work at street chapel some four miles off, selling sycee (silver in shoe-like pieces), and buying grain for house consumption, etc. Any large transaction in buying and selling I prefer conducting myself, even though I may lose a little (which, however, I seldom do), as it puts less temptation in the way of the servants.

## INSINCERE PROFESSORS.

We see so few of our far-away patients and visitors a second time to know about them (though we frequently hear of their being cured through others whom they have recommended to us) that we are apt to get somewhat non-expectant about the effects of the little they have heard and understood. Neighbours and near visitors get a clearer and more connected acquaintance with the letter of our teaching, some of whom evince a kind of "faith" and a desire for baptism, but I fear their hearts are not set upon *righteousness*. Three years and more we have been preaching and teaching, and one is tempted to think sometimes that the effects are *nil*. That, however, would not be correct, though we cannot chronicle families breaking with idolatry, and but few individuals evidencing a hearty

interest. . . . Courteous expressions of apparent approval and interest mean nothing, and the ordinary restraints of courtesy naturally prevent any except very rude persons from expressing openly adverse sentiments.

## CONTEMPT.

"Ye-su shi shun-mo tong-si?" ["JESUS is what *thing*"] was the ribald question of a young man to our evangelist the other day. But few venture so far; and I am at keeping my preaching on such a level that they shall be awed into at least apparent reverence. There is perhaps a tendency among little trained and slenderly educated helpers to speak of God and His blessed SON in too free and easy a manner, which leaves opening for contemptuous sneers from those so inclined.

"Name Him, brothers, name Him  
With love as strong as death;  
But with awe and wonder,  
And with 'bated breath.'"

One most painful feature of the scurrilous placards posted and circulated last year, and again this year, was the brazen-faced blasphemy against our blessed LORD. [Details are withheld.] Other placards were pictorial—missionaries being tried before a bench of officials, the latter hesitating to punish them apparently, as the letterpress denounced those mandarins as disloyal and unfaithful who permitted themselves to be browbeaten by the missionaries. Another picture showed a missionary, and I think his wife, beheaded in their beds by a Chinaman, who stood exultingly over them, the letterpress applauding such patriots. Another detailed various (false) Imperial edicts against Christianity. Thank God we have been kept in peace so far, and trust the storm has for the time blown over.

## HELP NEEDED.

Although on first coming to Lao-ho-keo we rented a small place on the street, our work has lain almost entirely in the country; and after a short time, it being evident that I could not single-handed work two places four miles distant from each other, we relinquished the street chapel. This year we have again rented a house for a street chapel, and engaged one of my old Han-chung converts, now an elder in the church there, as an evangelist, as mentioned above. He is not a man of great parts, but knows his Bible well, and is thoroughly enjoying religion. We trust he may be used to influence undecided ones to enjoy the peace he himself has found. His dialect being Si-ch'uenese, the people here do not so readily understand him as we could wish, but probably in so cosmopolitan a place as Lao-ho-keo he will be understood by those who have travelled or had to do with other provincials.

The opium refuge is still in abeyance, although there is sufficient medicine here and on its way to cure quite a good few. I am selling the medicine at slightly under cost price to any who ask for it; but I do not press its sale, as to cure smokers out of one's control is a rather unsatisfactory business. Perhaps I ought to add that in the opinion of our evangelist, the hope of a good work in the future is very great. He thinks the preparatory work done has been most valuable, and that when blessing does come there will be a glorious ingathering. It would be nice to leave a church here as the result of our labours; but results are with God.

## IN MEMORIAM.—MRS. R. GRIERSON—S. T. THORNE.

BY some mischance, the sad tidings only incidentally reached us quite recently of the loss the Mission has sustained in the removal of Mrs. Grierson, on September 9th, as announced on page 160. By a Mail just arrived as we go to press, we are greatly grieved to learn that a

telegram had reached Shanghai announcing a further loss in Mr. S. T. Thorne, of the Bible Christian Mission, who was carried off by typhus fever on Sep. 23rd. We hope further details in both cases will have reached us before next month.



## Forward!

IT is with profound thankfulness that we notice indications of growing missionary interest. Although China is more peculiarly "our parish," every effort to evangelise the world for CHRIST claims our very deepest sympathy. The London Missionary Society has recently resolved to send forth one hundred additional missionaries within the next four years—an increase of about fifty per cent. on their present staff. The Baptist Missionary Society purpose celebrating the centenary of the inauguration of their missionary work through William Carey, by calling for one hundred fresh workers for next year. The C.M.S., which has been progressing by leaps and bounds, is engaged in sending the additional thousand in response to the famous Keswick letter of last year, and has just inaugurated a new departure in China by the sailing on October 29th of Rev. J. H. Horsburgh and a small band of helpers to commence a mission in SI-CH'UEN on lines somewhat similar to those of the C.I.M. We pray for them much blessing and success. The Presbyterian and Wesleyan Missions will doubtless feel stirred to emulate the good example; and thus we shall have advance all along the line. Looking at our own numbers for this year as far as the list is complete, we find that 50 will have gone from this country (including associates from the Continent), 4 from North America, 19 from Australia, and 50 from the Scandinavian Alliance Mission, U.S.A., making 123 in all, and bringing the number of the entire staff in the field and on furlough, including wives, up to 512.

Reliance must not be placed, however, upon numbers. We earnestly desire that each missionary, whether senior or junior, may be endowed with power from on High,—that Holy Fire which will send them forth in irresistible might to fight the LORD'S battles. Manifestly it is impossible that the unevangelised millions of the earth can be reached

with the Gospel, apart from a large increase of Heaven-sent messengers. GOD'S own plan is to use human instruments. Let the Church awake as never before to her great work, and follow her all-conquering Captain to certain victories! The LORD of Hosts, who knows no defeat, is with us. With "Forward" as our watchword, let us rally to the fight against all the embattled hosts of darkness, prepared by His grace to face every foe for CHRIST'S sake! The day draws in; the opportunities are fast passing away. "The night cometh when no man can work." Shall we be less responsive than those who flocked to the standard of the Fatherland, as so graphically cited by Dr. Judson Smith? "In the war for the Union," he says, "there came a time, after years of bloody battle, when it seemed as if the last dollar and the last man had been sent to the front, and the nation could endure no more. Then suddenly the call came from Washington [from President Abraham Lincoln] for a new loan and an army of volunteers almost as large as all who had enlisted before. A moment the nation stood appalled; a moment it counted the dreadful cost and weighed the issue that was at stake; and then, with a sudden burst of patriotism, from every loyal State and city and town the volunteers flocked to the standards, shaking the land with their tread, and singing as they marched,

'We are coming, Father Abraham,  
Three hundred thousand more!'

In the great struggle to win the world to our LORD we have reached a critical hour. The problem grows upon our hands; the harvests whiten on every side. O that we may know our times, and with the outflung heart of utter loyalty lift up the cry, and send it around the world and up to heaven: 'We come, we come, the hosts of the redeemed; we come to do Thy will, O GOD!'" C. T. F.

## Books.

IT is not often that space can be spared in these pages for notices, even of such books as may have a direct relation to China. We are glad, however, that an opportunity occurs for drawing attention to three publications which are before us, differing greatly both in size and matter.

CONQUESTS OF THE CROSS: A record of missionary work throughout the world. By Edwin Hodder. Profusely illustrated. (Three volumes, 27s. Cassell and Co., Ltd.)—This is a very comprehensive, though of necessity far from exhaustive, history of missions and biography of missionaries. The work of the various societies in all mission-fields is dealt with, and brought down to so recent a date as the late Conference in Shanghai, and the death of Mackay of Uganda. The typography, illustrations, and general get-up could scarcely be better. More space might, perhaps, have been given to the actual work of the missionaries, and less to the descriptions of the peoples and lands in which they laboured. We are somewhat surprised at discovering that the C.I.M. is only once incidentally mentioned, and a careful reference to both contents and index fails to find it at all. The reference to Rev. Wm. Chalmers [not Charles] Burns, one of the most devoted missionaries who ever entered China, might also have been more sympathetic. There is, however, a vast amount of useful information, which all friends of missions will value, and which shows that the Conquests of the Cross throughout the world call for heartfelt thanksgiving, and should stimulate to yet more earnest endeavour.

JOHN KENNETH MACKENZIE, Medical Missionary to China. By Mrs. Bryson, L.M.S., Tien-tsin. (6s. Hodder and Stoughton.)—"Most fascinating! Could sit up all night to finish it!" remarked an absorbed reader, *sotto voce*; and certainly it is of absorbing interest. We are not partial to biographies, as a rule, but this must be one of the exceptions. Dr. Mackenzie, referring to the life of Bishop Patterson, says, "What a noble life! You should get the book if you have not already read it. . . . It is free from the strong colouring which makes so many religious lives one-sided and untrue. The character of the man and his work is put before you in his letters, which always breathe such a true Christian humility, and upon the testimony of co-workers. . . . Beautiful life, lived to the glory of God!" And such might be the commentary on the book before us. Many of our readers will have heard of Dr. Mackenzie and the wonderful opening he obtained through the friendship and help of Viceroy Li Hung-chang. Nor was his reputation undeserved. We can only find room for two extracts, which will convey some idea both of the man and the book:—

"I am more and more impressed with the fact that it is useless for us to pray for an outpouring of the HOLY SPIRIT upon the people among whom we live and labour, unless we are earnestly seeking His presence ourselves. I am sure of this, that God works through His people. Glory be to His Holy Name that it is so! If the people are to get the HOLY SPIRIT, we must first seek it for ourselves, and then when we



are filled, the SPIRIT will, like a great stream that has overflowed its banks, pour forth to others; or else (God grant that it may not be so in our experience) He will pass us by, and use some other of His servants. But the appointed channel of His blessing is through His spiritual Church in its various members. We are to be co-workers with God, and yet after all the whole work is His; we need but to be willing and empty" (pp. 298-99).

"Dr. Mackenzie relates a story illustrating the perseverance, under persecution, of a woman who became interested in the Gospel, and who lived in the district. 'Her mother-in-law strongly objected to her learning the doctrine, and tried to prevent her attendance at Mrs. Fan's instruction class. Finally, the old woman told her if she went to the Bible-woman's house again she would lock her out. She was accustomed to go in the evening, after the day's work was done. Mrs. Fan, the Bible-woman, lived near by in another court, which communicated by a lane with the court in which the young woman lived. One evening, as usual, she attended the meeting, but on returning found the gate leading from the lane into her court locked. She could not get past, so she went back and borrowed a ladder, and by its aid climbed on to the roof of a neighbouring house, which was of course single-storied. She pulled up the ladder, dragged it over the roof of the house, and let it down on the other side, and so descended. She continued this manner of returning home night after night for a considerable time, and finally her mother-in-law also became a believer in Jesus'" (pp. 279-80).

TRUE CELESTIALS: Leaves from a Chinese Sketch-book. By Rev. J. Sadler, Amoy. (1s. Partridge.) Some very interesting reminiscences of Chinese Christians, who were "not angels," but men of like passions with ourselves, in

whom we may admire the grace of God. Among them not the least interesting is Mr. Ahok, husband of the lady who visited this country recently and aroused so much interest. There are also some thoughtful notes on impending social and moral changes in China, Ancestral worship, Chinese lady doctors, the Opium curse, etc. The book is well worth reading.

TWO ADDRESSES ON THE EVANGELISATION OF THE WORLD. By Rev. A. T. Pierson, D.D. (1d. C.I.M. office.) These most valuable Addresses, given at the C.I.M. Anniversary last year, should have a wide circulation in this handy form. There is nothing better calculated to arouse God's people to the importance and claims of missionary work throughout the world. They will be sent post free from the office, 4, Pyrland Road, N., for 1s. per dozen; single copies by post 1½d. Wisely distributed, they are certain to do much good, as indeed they have already, and our friends could not do better than obtain and circulate some.

CHINA'S MILLIONS, Volume for 1891. (Cloth gilt 2s. 6d.; paper boards, cloth back, 1s. 6d. C.I.M. office; Morgan and Scott; or any bookseller.) By the time the December number is in the hands of readers it is hoped the volumes will be ready. We have taken advantage of the absence from England of Mr. Hudson Taylor to give an excellent portrait of him as a frontispiece to the volume, produced from a photograph. This will, we venture to think, be welcomed by many readers of the magazine.

C. T. F.

## Personalia.

*"Brethren, pray for us, that the word of the LORD may have free course, and be glorified."*

### DEPARTURES.

Additional per Suttlej, on November 16th: Mr. W. Percy Knight.

By P. and O. steamer Massilia, on November, 27th: Messrs. H. J. Mason and E. N. Roberson, B.A.

By P. and O. steamer Rohilla, on December 10th: Misses A. A. Anderson and J. A. Hornsby.

By P. and O. steamer Victoria, on December 24th: Misses M. Aspden, J. Darrington, K. H. Marchbank, Margaret Whitaker; also Miss Müller, German Alliance Mission.

### ARRIVALS.

In Shanghai.—Mr. and Mrs. Jose and party (see p. 152) from Australia on September 26th.

Dr. and Mrs. Edwards, on September 27th. Miss Ek and Messrs. Karlsson, King, and Lindgren, by German Mail, on Nov. 3rd.

Mr. and Mrs. Walter Taylor, and party (see p. 152) on November 13th.

Mr. and Mrs. Orr-Ewing, Mr. W. B. Sloan, and Miss Sundström, on November 12th.

### DEATH.

Grierson, Mrs. R., at Wun-chau, on September 9th, of acute dysentery.

Thorne, S. T., of Yun-nan, on Sept. 23rd, of typhus fever.

Mr. Geo. Andrew has had a sharp attack of illness at Chefoo, but was improving.

Mr. and Mrs. Hudson Broomhall were on their way from Tai-yuen, SHAN-SI to Shanghai for change.

The return to China, of Mr. W. E. Burnett, on Nov. 12th, is with a view to avoiding the English winter. Mrs. Burnett and children remain in this country a little longer.

Since the birth of her little daughter, Mrs. Cameron has been very seriously ill, but we are thankful to learn was better when last accounts were received.

Mr. A. E. Faers, of Chung-king, SI-CH'UEN, was united in marriage to Miss A. K. Hook, at the British Consulate in that city, on Aug. 10th, by Dr. Cameron. Mr. and Mrs. Faers have since gone to take charge of the work at Su-fu in the same province, Mr. and Mrs. Wellwood having joined the American Baptist Missionary Union.

Mr. C. Horobin, of Ning-hsia, and Miss M. Sutherland, of Ts'in-chau, both in KAN-SUH, were married at Pao-ning by Rev. W. Cassells on Sept. 8th, whence they were returning to work in Ning-hsia.

On p. 118 in the August Number, Miss Minnie Meadows was, through inadvertence, mentioned as having been taken on the staff of the Mission. It is Miss Louisa Meadows, the elder daughter of Mr. Meadows.

While staying at Chefoo, Miss Emmeline Turner was seized with an almost fatal illness, from which we are most thankful to say she was recovering according to later tidings.

It is also a cause for gratitude that Miss F. M. Williams, who had been so seriously ill some little time back as to necessitate a visit to the coast, is now reported quite well. She was on the eve of starting on her return journey to Si-chuen.

It is reported that the summer this year was a very trying one, and there has been a great deal of sickness. As a necessary consequence, the resources of the Chefoo Sanitarium have been severely taxed. The premises are not well adapted for their purpose. When funds admit of a larger Boys' Schoolhouse being built, for which we are glad to hear that a good piece of ground has already been secured, the old building will be available for a more commodious and healthy sanitarium.

# Missionaries of the China Inland Mission.

The Dates given are those of Arrival in China.

## 1854.

J. HUDSON TAYLOR, *Director*.  
MRS. HUDSON TAYLOR (1866).

## 1862.

JAMES MEADOWS.

## 1866.

J. W. STEVENSON.  
MRS. STEVENSON.  
J. WILLIAMSON.  
MRS. WILLIAMSON (1875).  
W. D. RUDLAND.  
MRS. RUDLAND (1875).

## 1867.

JOHN MCCARTHY.  
MRS. MCCARTHY.

## 1868.

J. E. CARDWELL.  
MRS. CARDWELL.  
CHARLES H. JUDD.  
MRS. JUDD.

## 1870.

MRS. STOTT.

## 1872.

MISS E. TURNER.

## 1873.

FREDK. W. BALLER.  
MRS. BALLER (1866).  
BENJ. BAGNALL.  
MRS. BAGNALL (1880).

## 1874.

A. W. DOUTHWAITE, M.D.  
(U.S.A.).  
MRS. DOUTHWAITE (1887).

## 1875.

GEORGE KING.  
MRS. KING (1883).  
J. CAMERON, M.D. (U.S.A.).  
MRS. CAMERON (1883).  
GEORGE NICOLL.  
MRS. NICOLL (1879).  
G. W. CLARKE.  
MRS. G. W. CLARKE (1880).  
J. F. BROUTON.  
MRS. BROUTON (1879).  
G. F. EASTON.  
MRS. EASTON (1881).

## 1876.

EDWARD PEARSE.  
MRS. PEARSE (1875).  
GEORGE PARKER.  
MRS. PARKER (1880).  
HORACE A. RANDLE, M.D.  
(U.S.A.).  
MRS. RANDLE (1878).

## 1878.

SAMUEL R. CLARKE.  
MRS. S. R. CLARKE.

## 1879.

EDWARD TOMALIN.  
MRS. TOMALIN (1866).  
JOHN J. COULTHARD.  
MRS. COULTHARD (1884).  
HENRY W. HUNT.  
MRS. HUNT (1878).

## 1880.

W. L. PRUEN, L.R.C.P. & S.  
MRS. PRUEN (1876).  
MRS. SCHOFIELD.

## 1881.

WILLIAM COOPER.  
MRS. COOPER (1888).  
DAVID THOMPSON.  
MRS. THOMPSON (1883).  
ARTHUR EASON.  
MRS. EASON.  
GEORGE ANDREW.  
MRS. ANDREW (1882).  
H. HUDSON TAYLOR.  
MRS. H. H. TAYLOR (1884).

## 1882.

E. H. EDWARDS, M.B., C.M.  
MRS. EDWARDS.  
W. WILSON, M.B., C.M.  
MRS. WILSON (1883).  
MRS. ELLISTON.

## 1883.

MISS S. CARPENTER.  
FREDK. A. STEVEN.  
MRS. STEVEN (1886).  
F. MARCUS WOOD.  
MRS. WOOD.  
OWEN STEVENSON.  
MISS J. BLACK.  
W. E. BURNETT.  
MRS. BURNETT (1881).  
MRS. GRAY-OWEN.  
MRS. Thorne.\*

## 1884.

A. LANGMAN.  
MRS. LANGMAN.  
THOMAS H. KING.  
MRS. KING (1888).  
WILLIAM KEY.  
MISS WHITCHURCH.  
THOMAS WINDSOR.  
MISS EMILY BLACK.  
MISS EMILY FOSBERY.  
CHAS. F. HOGG.  
MRS. HOGG (1883).  
J. McMULLAN.  
MRS. McMULLAN (1885).  
J. A. SLIMMON.  
MISS MARY BLACK.  
MISS ANNIE R. TAYLOR.  
H. PARRY, L.R.C.P., M.R.C.S.  
MRS. PARRY.  
MISS A. G. BROOMHALL.  
A. HUDSON BROOMHALL.  
MRS. A. H. BROOMHALL (1887).  
MISS MARIA BYRON.  
DUNCAN KAY.

MRS. DUNCAN KAY.  
GEORGE MILLER.  
MRS. MILLER (1887).  
W. FYFE LAUGHTON.  
MRS. LAUGHTON (1885).  
STEWART MCKEE.  
MRS. MCKEE (1887).  
THOMAS HUTTON.  
MRS. HUTTON (1885).  
CHARLES HOROBIN.  
MRS. HOROBIN (1886).  
JOHN REID.  
MRS. J. REID (1888).  
ALBERT PHELPS.  
MRS. PHELPS (1887).  
MISS C. K. MURRAY.  
MISS M. MURRAY.  
MISS MACKINTOSH.  
MISS AGNES GIBSON.  
MISS MCFARLANE.  
MISS ELIZABETH WEBB.

## 1885.

F. T. FOUCAR.  
T. JAMES.  
MRS. JAMES (1882).  
JOHN SMITH.  
MRS. JOHN SMITH (1887).  
W. J. LEWIS.  
MRS. LEWIS (1886).  
STANLEY P. SMITH, B.A.  
W. W. CASSELS, B.A.  
MRS. CASSELS (1886).  
D. E. HOSTE.  
M. BEAUCHAMP, B.A.  
C. H. POLHILL-TURNER.  
MRS. C. H. POLHILL-TURNER  
(1884).  
A. T. POLHILL-TURNER, B.A.  
MRS. A. T. POLHILL-TURNER  
(1884).  
F. W. K. GULSTON.  
MRS. GULSTON (1882).  
T. E. S. BOTHAM.  
MRS. BOTHAM (1884).  
W. T. BEYNON.  
MRS. BEYNON (1886).  
MISS JENNIE WEBB.  
MISS JANE STEVENS.  
W. HOPE GILL.  
D. M. ROBERTSON.  
J. A. HEAL.  
MRS. HEAL (1883).  
R. GRIERSON.  
M. HARRISON.  
T. G. Vanstone.\*  
MRS. Vanstone (1887).\*

## 1886.

MISS J. D. ROBERTSON.  
MISS L. E. HIBBERD.  
MISS S. E. JONES.  
MISS C. P. CLARK.  
MISS A. S. JAKOBSEN.  
MISS F. R. KINAHAN.  
MISS C. LITTLER.  
MISS ANNIE SAY.  
ARCH. ORR EWING.  
MRS. ORR EWING (1887).

GEO. GRAHAM BROWN.  
MRS. GRAHAM BROWN.  
ANDREW WRIGHT.  
MRS. WRIGHT (1888).  
J. C. STEWART, M.D. (U.S.A.).

## 1887.

JOHN BROCK.  
WM. RUSSELL.  
MRS. RUSSELL (1883).  
JOHN DARROCH.  
MISS G. M. MUIR.  
MISS F. M. BRITTON.  
MISS EMILY M. JOHNSON.  
MISS ANNIE MCQUILLAN.  
MISS CAROLINE GATES.  
MISS J. A. MILLER.  
MISS ELLA WEBBER.  
ALEX. ARMSTRONG, F.E.I.S.  
MRS. ARMSTRONG.  
MISS EMMA CULVERWELL.  
MISS L. M. FORTH.  
A. HODDLE.  
J. O. CURNOW.  
MRS. CURNOW (1888).  
A. H. FAERS.  
MRS. FAERS.  
I. F. DRYSDALE.  
D. J. MILLS.  
JAS. ADAM.  
ARCH. GRACIE.  
MRS. GRACIE.  
ED. TOMKINSON.  
MRS. TOMKINSON.  
MISS E. MAUD HOLME.  
MISS A. K. FERRIMAN.  
MISS S. E. BASTONE.  
H. N. MACGREGOR.  
J. A. STOOKE.  
MRS. STOOKE.  
A. EWING.  
D. LAWSON.

MRS. LAWSON (1888).  
A. H. HUNTLEY.  
MRS. HUNTLEY (1888).  
MISS FLORENCE ELLIS.  
MISS CLARA ELLIS.  
MISS WILLIAMSON.  
MISS E. HAINGE.  
MISS E. MARCHBANK.  
MISS I. W. RAMSAY.  
B. RIRIE.  
F. A. REDFERN.  
A. R. SAUNDERS.  
A. BLAND.  
C. S. FANSON.  
A. LUTLEY.  
JOS. VALE.  
B. CURTIS WATERS.  
Erik Folke.†  
Mrs. Folke (1888).†  
F. Dymond.\*  
S. Pollard.\*

## 1888.

MISS M. GRAHAM BROWN.  
MISS F. M. WILLIAMS.  
MISS E. KENTFIELD.  
W. G. PEAT.  
MRS. PEAT (1889).

W. M. BELCHER.  
A. H. BRIDGE.  
E. E. MURRAY.  
GEORGE A. COX, L.R.C.P. & S.  
MRS. COX.  
MISS F. CAMPBELL.  
MISS E. HANBURY.  
J. T. REID.  
MRS. REID.  
W. E. SHEARER.  
T. D. BEGG.  
MRS. BEGG.  
THOS. EYRES.  
JAMES SIMPSON.  
MRS. SIMPSON.  
MISS R. L. SMALLEY.  
MISS SANDERSON.  
MISS M. G. GUINNESS.  
MISS MARY REED.  
MISS MALIN.  
MISS LUCAS.  
MISS GRACE IRVIN.  
MISS CASSIE FITZSIMONS.  
MISS J. D. GARDINER.  
MISS HATTIE TURNER.  
MISS REBECCA MCKENZIE.  
MISS HORSBURGH.  
WM. S. HORNE.  
JOHN MEIKLE.  
GEO. H. DUFF.  
JAS. LAWSON.  
MISS C. I. WILLIAMS.  
MISS E. E. BROOMHALL.  
MISS M. J. UNDERWOOD.  
MISS ELLEN BRADFELD.  
MISS SARAH VOAK.

## 1889.

A. DUFFY.  
C. A. EWANK.  
MISS E. A. GRABHAM.  
MISS LILY S. OLDING.  
J. N. HAYWARD.  
MRS. HAYWARD.  
E. HUNT.  
H. N. LACHLAN, M.A.  
THOS. SELKIRK.  
E. J. COOPER.  
MRS. E. J. COOPER (1887).  
THOS. MACOUN.  
E. O. WILLIAMS, M.A.  
MRS. WILLIAMS.  
MISS P. A. BARCLAY.  
MISS FLORENCE BARCLAY.  
MISS JESSIE BUCHAN.  
MISS R. E. OAKSHOTT.  
MISS F. H. CULVERWELL.  
MISS MARIE GUEX.  
M. HARDMAN.  
J. S. ROUGH.  
MRS. ROUGH.  
G. A. HUNTLEY.  
J. S. DONALD.  
M. L. GRIFFITH.  
MISS E. M. S. ANDERSON.  
MISS E. E. CLARE.  
MISS F. E. DOGGETT.  
MISS ALICE GILLHAM.  
MISS H. M. KOLKENBECK.  
MISS L. A. YOUNG.  
H. A. C. ALLEN.  
H. J. ALTY.  
JNO. ANDERSON.  
FRANCIS DICKIE.

ADAM GRAINGER.  
J. C. HALL.  
JAMES STARK.  
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MISS A. M. ESAM.  
MISS MAY LANE.  
MISS ELIZA RAMSAY.  
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MISS E. A. THIRGOOD.  
G. W. HUNTER.  
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Miss L. Carlyle.

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GEO. HUNTER.  
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T. G. WILLET.  
MISS MAUDE FAIRBANK.  
MISS THERESA MILLER.  
MISS ISABELLA ROSS.  
MISS MARGARET SCOTT.  
MISS CHRISTINA SCOTT.  
MISS E. G. LEGERTON.  
MISS BESSIE LEGGATT.  
MISS M. J. BURT.  
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GEO. MCCONNELL.  
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MISS L. J. KAY.  
E. M. MCBRIER.  
CHARLES PARSONS.  
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MISS JANE STEDMAN.  
MISS F. M. REID, L.L.A.  
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J. G. CORMACK.  
T. W. M. GOODALL.  
H. FRENCH RIDLEY.  
JOHN TALBOT.  
J. E. WILLIAMS, L.R.C.P., etc.  
A. E. THOR.  
J. E. DUFF.  
A. W. LAGERQUIST.  
G. MARSHALL.  
WM. TAYLOR.  
MISS F. E. MARLER.  
MISS E. TANNER.  
MISS F. T. FOWLE.  
MISS E. S. POOK.  
MISS BERTHA PORTER.  
MISS SUSIE RAYER.  
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MISS L. ASPINALL.  
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MISS E. Fysh.  
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S. DEVENISH.  
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Wm. Tryemberth.\*  
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Miss Janzon.†  
Miss Pryte.†  
Miss P. Næss.†  
Miss Hol†  
Miss L. Cundall.  
A. Berg†  
A. Hahn†  
Em. Ohlson.‡  
N. Carlson.‡  
Jos. Bender.‡  
Miss Bünner.‡  
Miss Schüttgen.‡

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CECIL G. SMITH.  
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MISS L. MCINN.  
MISS A. ROBOTHAM.  
MISS A. SLATER.  
MISS M. BEE.  
MISS M. WILSON.  
MISS M. E. RIGGS.  
F. J. SAUNDERS.  
W. E. ENTWISTLE.  
A. GOOLD.  
F. JOYCE.  
JOHN SOUTHLEY.  
MRS. SOUTHEY.  
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MISS M. BOX.  
MISS L. CHAPMAN.  
MISS K. FLEMING.  
MISS M. GOOLD.  
MISS A. HENRY.  
MISS FLORENCE YOUNG.  
G. H. JOSE.  
MRS. JOSE.  
MISS COLEMAN.  
MISS A. GARLAND.  
MISS S. GARLAND.  
MISS HARRISON.  
MISS MALCOLM.  
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WALTER C. TAYLOR.  
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MISS E. FAIRY.  
MISS EUGENIE HILBOLD.  
MISS NELLIE BROWN.  
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MISS M. A. WIDGERY.  
MISS E. ASTIN.  
MISS M. E. BARRACLOUGH.  
MISS A. M. BARKER.  
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MISS I. CHALMERS.  
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G. S. WOODWARD.  
MISS L. MEADOWS.  
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Miss A. Meyer (Finland).  
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Miss H. Johanson.‡‡  
Miss Emma Ek.‡‡  
Aug. Karlsson.‡‡  
Karl King.‡‡

Hedrig Lindgren.‡‡  
Miss Mina Sundström.‡  
Miss S. Storhang.†

## Scandinavian China Alliance Mission.

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Miss Thilda Ahlstrom.  
Miss Ida Alfson.  
Miss Thilda Johnson.  
Miss Christina Anderson.  
Miss Hanna Anderson.  
Miss Elsa Seger.  
Miss Alma Swanson.  
Miss Annie Nordstrom.  
Miss Dora Lindwall.  
Miss Otilia Olson.  
Miss Mary Anderson.  
Miss Ida Klint.  
Miss Margaret Anderson.  
Miss Elsa Nilsson.  
Miss Theresia Pederson.  
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Erik Pilquist.  
William Haggquist.  
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Olof Gullbranson.  
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Viktor L. Nordlund.  
John Nelson.  
Ulrick Soderstrom.  
David Tornvall.  
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Charly Rydell.  
Josef Olson.  
Axel T. Johnson.  
C. J. Anderson.  
Nels S. Johnson.  
Richard Beckman.  
Axel Witzell.  
A. W. Gustafson.  
Miss Christine Madsen.  
Miss Clara Anderson.  
Miss Frida Anderson.  
Miss Lina O. Amundsen.  
Miss Christine Peterson.  
Miss Ellen Peterson.  
Miss Emma Gustafson.  
Miss Helga Carlson.  
Miss Mary Nelson.

## Leaving, 1891; Arrive (D.V.), 1892.

W. G. BOBBY.  
C. H. S. GREEN.  
G. T. HOWELL.  
W. PERCY KNIGHT.  
A. FREEDY.  
G. W. STOKES.  
W. H. WARREN.  
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E. N. ROBERSON, B.A.  
MISS A. Y. ANDERSON.  
MISS J. A. HORNSBY.  
MISS M. ASPDEN.  
MISS J. DARRINGTON.  
MISS K. H. MARCHBANK.  
MISS MARGARET WHITAKER.  
Miss Müller.

The Names of the Associates are printed in *Italic type*.

\* Bible Christian Mission.

† Swedish Mission in China.

‡ Norwegian Missions.

§ German Alliance Mission.

‡‡ Swedish Alliance.

[NOVEMBER, 1891.]









# Diagram

SHOWING THE ESTIMATED POPULATION OF THE WORLD. (1,424,000,000.)

Each square represents ONE MILLION SOULS

PROTESTANTS,  
16,000,000

GREEK  
CHURCH,  
84,000,000.

ROMAN  
CATHOLICS,  
190,000,000.

JEWS,  
8,000,000.

MOHAMMEDANS,  
170,000,000.

MISSION  
CONVERTS,  
3,000,000.

HEATHEN,  
856,000,000.

PROTESTANTS,  
16,000,000.

GREEK  
CHURCH,  
84,000,000.

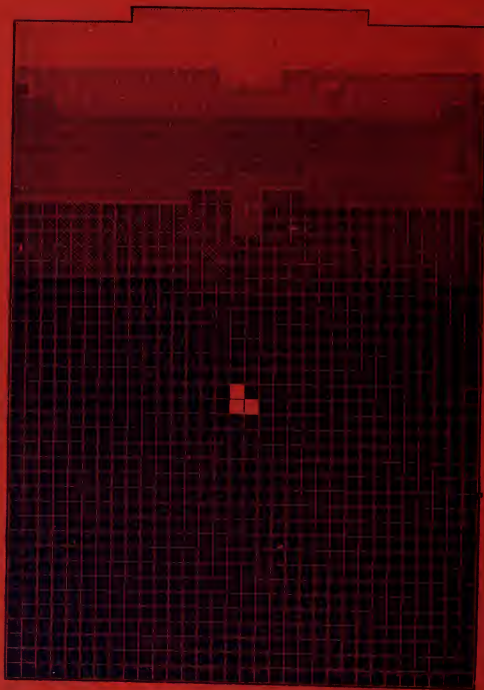
ROMAN  
CATHOLICS,  
190,000,000.

JEWS,  
8,000,000.

MOHAMMEDANS,  
170,000,000.

MISSION  
CONVERTS,  
3,000,000.

HEATHEN,  
856,000,000.



IS it not a solemn fact that, taking the world at large, of every tribe (person) walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven and nothing of hell?—Rev. Daniel Wilson, Vicar of Fellingdon.